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# BIBLE MONITOR

Vol. XXVIII

January 1, 1950

No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THIS NEW YEAR?

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3:2.

As time has moved on, the year 1949 has so soon closed. Its minutes for planning and labor have passed. Its opportunities and duties in behalf of our Lord and Savior are gone. The thoughts we have had and the words we have spoken cannot be recalled. The toils and sorrows have been endured and may now be forgotten.

Ah, the year 1950 is before us. Will it be a new year for me, for you? Will we face its duties and opportunities with renewed vigor? Will the lessons and mistakes of

the old year be a guide to better service during the next year? Or, will it just be a continuation of the old as far as our efforts and our labors for the Master are concerned?

We are living in a land of religious freedom where our goings and doings are largely under our own control. Time and again during the old year we have heard from God's word or from comments upon it. What effect has this had upon our hearts and lives? Has our ability to hear and understand His word created within us a Godly fear and respect for His teachings? Do we wish for and will we, do our part that God's work and power may be revived in the hearts of men?

The Lord will revive His work in the world if we are willing to submit ourselves



to His service and in His own way, time and place. True, we are saved only by the mercy of God but we should not depend wholly upon His mercy. As part of His creation we should serve Him with sincerity and gladness.

Perhaps many times during the past year our actions have stirred up the wrath of God but He will have mercy and forgive us if we are humble and submissive and ask His forgiveness for the wrongs we may have committed. However, we must remember that His mercy will not last forever and also that our duties and responsibilities increase as long as the Lord allows us to live.

"I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." Hab. 3:18-19.

Lives of great men all remind us

We can make our lives sublime,  
And, departing, leave behind us

Footprints on the sands of time.

Footprints, that perhaps another,

Sailing o'er life's solemn main,

A forlorn and shipwrecked brother,

Seeking, shall take heart again.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.  
(A Psalm of Life, Longfellow).

## THE NEW YEAR

Paul R. Myers

It is time to take down the old, soiled, worn, decrepit calendar which has been hanging before us for a year. In its place we hang a new, clean unmarred one. This act signifies the passing of the old year and the ushering in of the new.

We look back and can see many mistakes which we made in 1949. We possibly can see a few achievements which were attained. Certainly if we are serious in our meditations, we will have to conclude that we could have done much better had we earnestly tried. Whatever are the results, the year has closed and 1949 is history.

It is impossible to change a single decision we made last year. If they were for good, thank God. If they were wrong decisions, we can ask God to forgive and pray for His guidance in the future. Our experiences

gained in 1949 should prove profitable to us for the New Year. We should not make the same mistakes again and if we did anything good or profitable, let us continue to build thereon.

In thinking of the New Year, we are reminded of the promise God made that there shall be seasons, day and night, etc. These events come and go automatically, as far as man is concerned. Yet, we are very responsible creatures and some day must give an account as to our stewardship. We close the old year either profitable or unprofitable for Christ and the Church. If we have faithfully served in His vineyard, continue all the more so the coming year. If we have been unprofitable to Him, let us take inventory of ourselves and correct wherever the loss lies.

Resolutions made at the beginning of a new year are fine, if they are for good, and if after being made, they are not broken. It is commendable to resolve to do good, to live closer to Christ, to preach, teach and live His Word more fully in our individual lives. I believe that pleases God. But so many

times we disappoint God by failing to carry out such promises. Remember, the closer we adhere to the Word, the safer we are.

Satan is trying to deceive and is succeeding. Let each one resolve that he is not going to make inroads in our individual lives. If we can accomplish this, he can not harm our church.

Resolve to live closer, to defend the Gospel more, to be a better worker in the church, to read His Word more, to pray oftener, and to renew our promises made in the Baptismal waters. If we sincerely from the heart, make such resolutions, we need not worry what lies ahead in 1950.

Box 117, Greentown, O.

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## PRECIOUS

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D. K. Marks

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"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." I Pet. 2:7. There are precious things here in this world, things that are very valuable and cost large

## BIBLE MONITOR

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sums of money. The most precious gift the human race received was Jesus the only Son of God. When the children of Israel were living in the land of Egypt, Moses led them out on the way to the land of Canaan. There were times when Moses was precious to them, other times he was not precious to them, they murmured against him.

Moses prophesied in Deut. 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken." The children of

Israel lived in the land of Canaan about 1400 years. In the fullness of time Jesus was born into this world and laid in a manger. The angels came to speak and sing of the precious child, Jesus, to the shepherds. The shepherds went to see and worship Jesus and then spread the news abroad. Many came to worship Him, bringing presents to Him and his mother, Mary, the great work he would perform.

The birth of Jesus was not precious to king Herod, he was troubled and intended to take the life of Jesus. The angel of the Lord commanded Joseph to take the child and his mother and flee into Egypt. Later the angel of the Lord told them to return to the land of Israel again.

Jesus was precious to Mary, they took him to the temple at the feast of the passover every year to worship. When Jesus was 12 years of age, after the feast of the passover when his parents went home, he remained at the temple. He asked and answered questions with the doctors of the old law. His parents, supposing He was in the



company, traveled a whole day, at evening they discovered that their precious Jesus was not with them, they were filled with sorrow. The next day they journeyed back to Jerusalem seeking Jesus, on the third day they found Him in the temple talking with the learned doctors of the law. Mary was sad, but Jesus told her that he was doing his Heavenly Father's business. Jesus became more precious to Mary and all that knew Him.

When Jesus was baptized in the river Jordan, a voice came from Heaven said, "This is my beloved son, in whom I am well pleased." Jesus was precious in the sight of God. Immediately Jesus was led into the wilderness and tempted 40 days and nights, he refused to be a servant of the devil. Jesus became more precious in the sight of God.

Jesus came to the sea of Galilee, and saw Peter and John fishing. He said, "follow me," and immediately they followed Jesus. The third day there was a marriage in Cana of Galilee. The mother of Jesus was there, Jesus and His dis-

ciples were there, they were in need. The mother of Jesus told the servants, "Whatsoever he saith unto you do it." Jesus was precious to her, they all received a blessing by obedience.

Jesus went from city to city teaching and healing the lame, blind, deaf and all manner of incurable diseases of the body. He also healed and cleansed their souls. Jesus was precious to the twelve and all who believed on Him. Peter, in his sermon in Jerusalem, said Jesus was the only Saviour of the world. Acts 4:12, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."

After Jesus ascended into Heaven, He still remained precious to Peter. He went out on several missionary journeys preaching and witnessing for Jesus. He wrote the book of first and second Peter. Peter comes with a message, Jesus is the chief cornerstone, elect and precious: unto you which believe he is precious.

We should read the whole chapter of I Pet. 2. The first verse tells what every

believer must lay aside that foundation can no man lay Jesus can be precious to them. Then the believer can grow and live spiritually and be a lively stone in the spiritual house where Jesus is the chief corner stone or foundation. We must be a separate people from this dark and sinful world, and live the life of Jesus as he taught in his word.

Peter also refers to the disobedient ones, those who do not believe and do not build on Jesus, they will be lost and punished forever. May we all see the need of building, working and living faithful unto the end of life for our precious Jesus, as Peter did.

When Saul of Tarsus heard and saw the work of Jesus in the apostolic church, he went from city to city to kill and destroy those who believed in their precious Jesus. Jesus was not precious to Saul, when Saul came near to Damascus he learned of the power and love of Jesus. Step by step Saul, who was now called Paul, accepted Jesus as precious in his life, he accepted Jesus for his only spiritual foundation.

I Cor. 3:11, "For other

than that is laid, which is Jesus Christ." Paul took Jesus for his guide and leader, he followed him faithfully unto the end of his life. Paul went on three missionary journeys to teach and preach Jesus. "How He lived and gave the plan of salvation, died on the cross, arose from the grave, taught forty days and ascended up into Heaven, there to live forever." Paul suffered many hardships and persecutions for his precious Jesus. Psa. 116:15, "Precious in the sight of the Lord is the death of his saints."

R. 3, York, Pa.

## NEWS ITEMS

### BOOK WANTED

I would like to secure a copy of the book "The Lost Brothers of the Alleghanies."

Thank you,

George Studebaker,  
New Westminster, B. C., Can.

### MECHANICSBURG, PA.

The Mechanicsburg congregation began a two weeks' meeting on Nov. 20th and closed on Dec. 4th.



Elder George Replogle of Astoria, in a two weeks' meeting. Bro. Ebling brought us inspiring messages from God's Word. May the Lord bless them in their efforts in preaching the Gospel. We were glad to have Brethren and Sisters from other congregations to come and worship with us, their presence was much appreciated.

Our brother preached the word with power and the truth of the holy word. None were added to the church but we feel that all were built up and are much stronger in the faith of our Lord and Savior, Jesus Christ. Our prayer is that our brother may be blessed and that we may long remember these services.

Harry L. Junkins, Cor.

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### PLEVNA, IND.

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The Plevna congregation met in quarterly council Sept. 17th.

Meeting was opened by Bro. Harley Rush. Our elder took charge of the meeting. The deacon brethren gave their report of the annual visit prior to the communion.

The clerk read the minutes of the last meeting, the treasurer's report was also given.

One letter was received, Bro. and Sister Paul Wolfe.

An offering of \$9.23 was taken. Several items of business were taken care of.

We held our Lovefeast Oct. 1st. Bro. D. W. Hostetler gave the examination sermon, preparing us for the services of the evening. Bro. Hostetler officiated.

On Sunday morning we met for Sunday school with Bro. Martin of Michigan, as teacher for the adult classes, the regular teachers took charge of the primary classes, after which the ministering brethren took charge.

On Nov. 6, Bro. and Sister Ebling of Bethel, Pa., came to assist us

As a result of these meetings two accepted Christ and were baptized on Sunday afternoon. The attendance and interest was good throughout the meeting.

May we ever be found faithful in His service.

Tena Weimer, Cor.

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### CERES, CALIF.

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The members of the Pleasant Home congregation met in quarterly council Dec. 3.

The meeting was opened by singing hymn No. 692, "Purer in Heart," after which Bro. W. E. Bashor opened the meeting by reading the 4th chapter of Ephesians and prayer was by Bro. M. S. Peters. Our presiding elder, Bro. Clyde Shultz, then took charge of the meeting. Our former elder, Bro. M. S. Peters, handed in his resignation because of failing health and it was accepted. He certainly was a shepherd that richly fed his sheep. May we all pray that God will help Bro. Shultz in the duties that are before him as elder.

All items of business were taken care of in a Christian manner.

Bro. Elmer Ruff led in the closing prayer and the closing song was "Bless Be the Tie that Binds our Hearth in Christian Love."

Doris Byfield, Cor.

**LITITZ, PA.**

On Oct. 31, Elder Melvin Roesch and wife from Wauseon, Ohio, came here to hold a series of meetings. Bro. Roesch told us many good things and did not shun to declare the word of God. We were glad to have Sister Roesch and many brethren and sisters from other congregations with us and invite them all to come back again.

On Saturday, Nov. 19, we had our council. The meting was opened by singing hymn 360, prayer by Bro. Benj. Reinhold. Our elder, A. G. Fahnestock, took charge of the meeting. The clerk read the minutes, then the officers were elected for the coming year. Bro. A. G. Fahnestock was elected leader for Bible study and singing the first and third Sunday evenings of the month, at the church. Trustee, Bro. A. G. Fahnestock reelected for three years; chorister, Bro. A. G. Fahnestock. It was decided to have a series of meetings in November 1950.

The Sunday school officers were elected. Supt., Bro. Marvin Eberly; teacher of Women's class, Bro. A. G. Fahnestock; Men's class, Bro. Benj. Reinhold; girls' class, Bro. Lawrence Keeny; boys' class, Bro. Ammon Keller; primary, sister Mabel Wells; secretary, Bro. David Johns; and auditor, Bro. Benj. Reinhold. Closing prayer was led by C. M. Johns, singing hymn 388.

Susanna B. Johns,  
35 E. Lincoln, Ave., Lititz, Pa.

**WAYNESBORO, PA.**

We, the Waynesboro congrega-

tion of the Dunkard Brethren church, held our fall council meeting on Oct. 21. Business was transacted in a very spiritual way.

On Oct. 23, our little band convened once more at the Lord's house for the Lovefeast. There was a goodly attendance all day for services. Visiting elders and ministers with us were Addison Taylor, Ray S. Shank, D. K. Marks, George Dorsev, L. B. Flohr, Joshua Rice. Bro. Taylor officiated at our communion tables. We sincerely appreciated the presence of all those who were with us. Our door is open for visitors anytime. We do not know which one of these services may be our last one so may we all strive to be there whenever possible.

We had with us Bro. Melvin Roesch of Wauseon, Ohio, for two weeks. Meeting began on Nov. 14 and closed Nov. 27. Many inspiring sermons were given to us. Bro. Roesch's efforts were not in vain. We received two members by former baptism and one young soul was baptized on Dec. 4th. We all enjoyed the presence of Bro. and sister Roesch and visiting members. Bro. Roesch also held service on Thanksgiving morning.

May God keep us all on the straight and narrow way that we may obtain a crown of glory.

Ruby Sowers, Cor.

**OBITUARIES**

**SISTER MARTHA SENFTEN**

Martha Ebie was born Oct. 8,

1888, to Wm. and Sarah Ebie in Canton township, Ohio. She departed this life on Nov. 18, 1949 at the age of 61 years, one month and ten days. She suffered her last illness of three and one-half years without complaint though her suffering was great.

She was united in marriage to Charles Senften on May 2, 1909. To this union was born one son. She leaves to mourn her departure: her husband, Charles; one son, Lester; three grand-children, Dorothy, Robert and Donna Belle of the home; one brother, Ervin Ebie of East Akron, Ohio; one sister, Mrs. Florin Kinsley of Hartville, Ohio, and a host of relatives and friends. One brother, George Ebie; and two sisters, Hattie Eshelman and Clara Miller preceded her in death.

She accepted Jesus as her Savior and was baptized at the age of 16 in the Church of The Brethren and transferred her membership to the Dunkard Brethren church at its organization in 1926. She received comfort from the anointing service several times during her illness. She remained faithful to her Savior until God saw fit to remove her to a better life. She was a devoted, loving, faithful companion and mother.

Funeral services were conducted by Bro. Henry Besse assisted by the home ministers at East Nimishillen, Church of the Brethren, with burial in the local cemetery.

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#### SISTER DANIEL BUSSER

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Elizabeth Kropf Busser, daughter of Christian and Barbara Kropf, was born in Stark county, Ohio, Nov. 12, 1865. She departed this

life Nov. 21, 1949 at her home in North Canton, Ohio, at the age of 84 years and 9 days.

She was united in marriage to Daniel Busser on March 5, 1891. He preceded her in death Aug. 7, 1947. To this union was born one son, Grover, who resides at the home.

Early in life she gave her heart to her Lord and was baptized in the Church of The Brethren. She affiliated herself with the Dunkard Brethren church at its organization and remained faithful until death. Sister Busser was an invalid for more than four years and in this time she bore her suffering without complaint.

She leaves to mourn her passing her son, Grover; a sister, Fannie Sommers of Cuyahoga Falls, Ohio, besides a host of friends. Funeral services were conducted by the home ministers at the Orion church with burial in the North Canton cemetery.

Taken aside by Jesus

To be quite alone with Him,  
To hear His wonderful tones of love  
'Mid the silence and shadows dim.

Taken aside by Jesus,

Shall I shrink from the desert  
place;  
When I hear as I never heard be-  
fore,  
And see Him "face to face."

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#### SALVATION

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Wm. N. Kinsley

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Salvation, oh the joyful  
sound: This pleasure to our  
ears. Salvation was a great



theme in the mind of the Lord towards the children of men, and also should be in the mind and thoughts in all humanity, from the creation of man till now, and as long as time lasts. It should be one of uppermost thought and object of our life.

What does the word salvation mean to us? It is a completeness in Jesus Christ. The redemption of men from the bondage of sin. A deliverance from sin, or penalty. Preserved from a great calamity. Victory over sin, or transgression. An advantage conferred by a blessing. The act of saving or rescuing from a lost condition. To regain, or reclaim from destruction or lost condition. It is the canceling of transgression and sin. It is a divine reconciliation. It is a deliverance from, or doing the law of God. It is the unsearchable riches of Jesus Christ. It is a divine regeneration to become in favor and fellowship with the Lord. Deliverance, a preserved condition. An everlasting happiness. This is only a part of the far reaching meaning of salvation.

We cannot fully compre-

hend the great love of God for humanity. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

Eph. 2:8, "For by grace (mercy) are ye saved through faith." Salvation, or the act of being saved is through faith. It is the gift of God. Thereby salvation is a gift of God which took the sacrifice of his dear Son to die on the cross to redeem mankind. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Salvation is also on condition. John 15:14, "Ye are my friends, if ye do whatsoever I command you." If ye keep my commandments ye shall abide in my love. If a man abide not in me, he is cast forth as a branch, and is withered: and they are burned. If ye love me, keep my commandments."

Mark 16:16, "He that believeth and is baptized shall

be saved, but he that believeth not shall be damned." Acts. 2:38, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and all that are afar off, even as many as the Lord our God shall call." John 6:44, "No man can come to me except the Father which hath sent me, draw him."

John 3:3, "Except a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Matt. 18:3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Matt. 5:20, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Luke 13:3, "Except ye repent, ye shall all likewise perish." Luke 13:24, "Strive to enter in at the strait gate: for I say unto

you, many will seek to enter in, and shall not be able."

James 2:9, "If ye have respect to persons, ye commit sin." Heb. 2:33, "If the words spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation." Mark 10:15, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Matt. 7:21, 22, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven... Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? The answer will be, 'depart from me ye that work iniquity.'"

Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." If therefore the light that is in thee be darkness, how great is that darkness. Matt. 18:11, "For



the Son of man is come to save that which was lost." Christ came not to destroy but to save. Christ hath redeemed us from the curse of the law. Ye are not under the law. If we have not the Spirit of Christ, we are none of His. For the fruit of the Spirit is love, joy, peace, longsufferings, gentleness, goodness, faith, meekness, and temperance. Against such there is no law.

I Cor. 5, Behold, now is the day of salvation behold now is the accepted time. Therefore if any man be in Christ, he is a new creature: old things are passed away, and behold all things are become new. Phil. 2, Let this mind be in you, which was also in Christ Jesus. He humbled himself, and became obedient unto death, even the death on the cross. I Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Romans 10:10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Romans 1:16, "I am not ashamed of the gospel of Christ; for it is

the power of God unto salvation to every one that believeth." What power has man to disfellowship, disrespect, disregard, dispel, disperse and despise those that obey the gospel of Christ and have the fruit of the spirit? III John 1:8-10, "We therefore ought to receive such, that we might be fellow helpers to the truth. But Diotrephes who loved to have the preeminence among them, received us not. Wherefore, I will remember his deeds which he doeth, prating against us with malicious words, neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved follow not that which is evil, but that which is good."

Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead. Unto him that loved us, and washed us from our sins in his own blood." The Lord knoweth them that are His. Rev. 19:9, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 7:9-10, "And I beheld, and lo, a great multitude, which no man could number, of all

nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried, . . . saying salvation to our God . . . and unto the Lamb. These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Here is love and grief beyond degree:

The Lord of glory dies for men:  
But lo, what sudden joys we see,  
Jesus the dead revives again.

Now I'll sing of Jesus' merit  
Tell the world of His dear name,  
He that seeks is sure to find,  
He will never cast behind.

Hartville, Ohio.

## FOXES' BOOK OF MARTYRS

### The Seventh General Persecution Under the Roman Emperors, A. D. 249

#### Chapter 6 Cont'd.

In the reign of Decius, a dreadful persecution was begun against the Christians. This was caused partly by the hatred Decius bore to the previous emperor, Philip, who was favorable to the Christians, and

partly to his jealousy being aroused by the amazing increase of Christianity. The heathen temples were almost forsaken, and the Christian churches crowded with converts. Decius, angered at this, attempted to crush them. Unfortunately for the cause of the gospel, many errors had, about this time, crept into the church. The Christians were at variance with each other, and a number of disputes had arisen among them. The heathen, too, were of course anxious to enforce the imperial decrees, and looked upon the murder of a Christian as a praiseworthy act.

Martyrdom of Fabian and others.

Fabian, bishop of Rome, was the first person of authority who felt the severity of this persecution. The former emperor, Philip, had committed his treasure to the care of Fabian, on account of his well-known integrity: but Decius, not finding as much in the treasury as his avarice led him to expect, determined to wreak his vengeance on the good bishop. His high position and great reputation did not save him; Fabian was seized,

at the emperor's command, and suffered martyrdom by being beheaded.

Abdon and Semen, two Persians, were held as strangers; but being found Christians, were put to death on account of their faith. Moyses, a priest, was beheaded for the same reason.

Julian, a native of Cilicia, as we are informed by St. Chrysostom, was arrested for being a Christian. He was frequently tortured, but still remained firm; and though often brought from prison for execution, was again sent back, to suffer greater cruelties. At length he was made to travel for twelve whole months, from town to town, in order to be exposed to the insults of the populace. When all endeavors to make him recant his religion were found ineffectual, he was brought before his judge, stripped, and whipped in a dreadful manner. He was then put into a leather bag, together with a number of serpents and scorpions, and that condition thrown into the sea.

#### **Broken on the Wheel**

Peter, a young man of superior qualities of body

and mind, was seized as a Christian, and carried before Optimus, proconsul of Asia. On being commanded to sacrifice to Venus, he said, "I marvel that you sacrifice to an infamous woman, whose crimes even your own historians tell of, and whose life was filled with such actions as your laws would punish. No, I shall offer only to the true God the sacrifice of prayer and praise."

Optimus, on hearing this, ordered him to be bound upon a wheel which was rolled over stones so that his bones were broken. But his torments only inspired him with fresh courage; he smiled on his executioners, and seemed, by the serenity of his countenance, not to upbraid, but to applaud them. At last the proconsul commanded him to be beheaded; which was immediately done.

Nichomachus, another Christian, on being ordered to sacrifice to the pagan idols, answered, "I shall not pay that respect to devils which is due only to the Almighty." This speech so much enraged Optimus, that Nichomachus was put



to the rack. He bore the torments, for some time, with patience and great resolution: but, at length, when ready to expire with pain, he had the weakness to abjure his faith, and become an apostate. It is related, however, that no sooner had he done this than he fell into the greatest anguish of body and mind, dropped down, and expired immediately.

### **Two Christians are Stoned**

Andrew and Paul, two companions of Nichomachus, on confessing themselves Christians, were condemned to die, and were delivered to the mob. They suffered martyrdom by stoning, and expired calling on their Lord.

Alexander and Epimachus, of Alexandria, were seized for being Christians; and on confessing, were beaten with staves, torn with hooks, and at last burned. We are told by Eusebius that four female martyrs suffered on the same day and at the same place, but not in the same manner, as these were beheaded.

### **The Story of Lucian and Marcian**

Lucian and Marcian, two

magicians, becoming converts to Christianity, and repenting of their former evil lives, lived as hermits in a cave, and ate nothing but bread and water. After spending some time in this way, they reflected that their lives were being wasted, and made up their minds to leave their cave and try to convert others to Christianity.

The persecution, however, raging at this time, they were seized and carried before Sabinus, the governor of Bithynia, in Asia Minor. On being asked by what authority they took it upon themselves to preach, Lucian answered: "The laws of charity and humanity oblige all men to try to convert their fellows, and to do everything in their power to rescue them from the snares of the devil."

Marcian said their change of heart was by the same grace given to St. Paul, who from a zealous persecutor of the church, became a preacher of the gospel. When the proconsul found that he could not prevail on them to renounce their faith, he condemned them to be burned alive, which sentence was

soon after carried out.

Trypho and Respicius, two eminent men, were seized as Christians, and imprisoned at Nice. They were soon after put to the rack, which they bore with admirable patience for three hours, uttering praises to the Almighty the whole time; they were then exposed naked in the chill air, which benumbed all their limbs. When taken back to prison, they remained there for a considerable time; after which the cruelties of their persecutors were further exercised upon them. Their feet were pierced with nails; they were dragged through the streets by a mob of angry men who clamored for their lives; then scourged, scorched with lighted torches, and at last beheaded.

### **Sufferings of Agatha, a Lady of Sicily**

Agatha, a Sicilian lady, was noted for her beauty and accomplishments; her charms of person were indeed great, that Quintain, governor of Sicily, became enamoured of her. The governor being notorious as an evil liver, the lady thought it prudent to leave the town, but was discovered in her

retreat, and brought to Catana. Finding herself in the power of her enemy, she recommended herself to the protection of the Almighty and prayed for death. As Agatha continued firm in her refusal to listen to him, the cruel governor's desire changed to hate; and, on her confessing that she was a Christian, he determined to gratify his revenge.

Quintain, therefore, commanded that Agatha should be cruelly scourged. Having bore this torment with wonderful courage, she was then burned to death in a great fire.

### **Martyrdom of Cyril**

Cyril, bishop of Gortyna, in the island of Crete, was seized by the order of Lucius, the governor of that place. The governor advised him to obey the imperial command, perform the sacrifices, and save his venerable person from the fire; for he was then eighty-four years of age.

The good bishop replied that he could not agree to any such requirements, and that he who had so long taught others to save their souls could not throw away his own salvation. When



the governor found all his persuasion were in vain, he pronounced sentence against the venerable Christian, in these words: "I order that Cyril, who has lost his reason, and is a declared enemy of our gods, shall be burned alive." The good man heard this sentence without fear, walked to the place of execution, and bore his sufferings with great courage.

## CONCLUSIONS OF THE BRETHREN

### Annual Meeting of 1862

#### Questionable Marriages

Is it considered right, according to the gospel, for a brother to marry a woman (not a sister) that is divorced from her husband, when it is not known whether that divorced husband is dead, and the ordained elder, who performed the marriage ceremony, contends that all is right? Answer: We consider it wrong for any brother in the ministry to perform such a marriage, and also wrong, according to the gospel, for any brother or sister to be married to any such party.

#### Sunday School

Will the brethren, at Annual Meeting, consider it right to establish Sunday school? and if they do consider it right, will they also consider it right for members of the church, and their children, to attend Sunday school celebrations? Answer: We consider it right to have Sunday schools, if conducted by brethren, but not to have celebrations.

#### Ministers' Wives

Is the practice good and sustained in the gospel for the church enjoining on the believing wives of teachers the duty of aiding, by their humble example and chaste conversation, their husbands in the solemn duty laid upon them? Answer: We consider such a practice in perfect harmony with the spirit of the gospel.

#### Disobedient Members

Has a church a right to exclude a member before informing him of the charge they have against him; and is not, what course should a member pursue that has been disowned that way? Answer: The church has no right to do so without duly notifying him, and if they

do so, he is entitled to a rehearing, with the assistance of elders from other churches.

### **Communion**

Is it in accordance with the word of God to have supper on the table before washing feet? Answer: We consider that it is.

### **Tale-bearing**

How is it considered if a member that has been excommunicated, makes application to be received again, and there is a council meeting held, and a complaint is made against him so that he cannot be received, and someone goes and tells the excommunicated member all that has been said against him in council? How is such a member to be dealt with? Answer: We consider it very wrong to report any thing done in council to such persons, except the charges made against them.

### **Receiving Members**

Will the brethren, in Annual Council, consider it right for ministering brethren to receive members into the church without requesting them to lay off the fashions of the world in regard to apparel, and to con-

form to the order of the brethren? Answer: We consider it would not be right to do so. (See Rom. 12:2.)

### **Communion**

Would it not be more in accordance with the gospel, and the example of Christ, to omit returning thanks between the supper and the communion? Answer: We think it best to return thanks, according to I Thess. 5:18.

### **Annual Meeting of 1863**

#### **Congregationalism**

Can an arm of the church (or a local church) be congregational or act independent from all the church of our fraternity, and still be in full union with the church? Answer: It cannot, according to the gospel and the order of the brethren. See Rom. 12:4-5; I Cor. 1:10; Eph. 4:3-4.

#### **Private Councils**

Which is according to the gospel, to transact church business at our common council meetings? Shall they be public before the world, or in the presence of our members only? Answer: Considered, to be according to the gospel that members

only should compose the council meeting. (See Matt. 10, which whole chapter is directed to disciples alone; Matt. 17:17, where it says of the disciples coming to Jesus apart; and in Mark 6:31, Jesus says himself to his disciples, "Come ye yourselves apart.")

### Annual Meeting of 1864

#### Political Elections

In no less than four papers the question is presented, whether it is right and proper for a brother to go to, or take part in, political elections, it being specially stated that it had caused hard feelings and disunion? Answer: We have been led to think that at all times it would be best and most consistent with our profession, and specially most proper and safe in the present critical state of things, to have nothing at all to do with politics, and entirely to abstain from voting. (See II Cor. 6:14-17, Jno. 18:36.)

#### Jurors

Have the brethren a gospel-right to serve as jurors when the authorities call for them? Answer: No; as we are admonished by the apostle, II Cor. 6:

14-18.

#### Selling Liquor

How does the Annual Meeting decide upon the following case: A brother is totally blind, and his occupation for a living is dealing in groceries and in nearly all kinds of intoxicating liquors. He was engaged in that business before belonging to the church, and now claims that the church should not prohibit him from selling liquor, since he could not otherwise make a living. Answer: We consider that it is entirely wrong for any brother, whether blind or not, to sell intoxicating liquors.

As the Annual Meeting of 1862 has justly condemned the selling of intoxicating liquors, what does the Annual Meeting say of the practice of such brethren as in producing corn or other grain, and sell it to distillers? Answer: As the Scripture explicitly commands us to "abstain from all appearance of evil," I Thess. 5:22, we consider it best to advise brethren not to sell any grain to distillers.

#### Salutation

Is it right for members of



our church to meet members of other denominations, with hand and kiss, the same as we meet our own members? Answer: We think it not right to salute them as members.

### Annual Meeting of 1865 Military Service

Can a brother be held as a member of the church who will, when put into the army, take up arms and aim to shed the blood of his fellow-man? Answer: He cannot.

### Insurance

What is the difference (if there is a difference) for brethren to have their property insured, or to have their lives insured, as it appears from Art. 3, of the minutes of 1864, that there is quite a difference? Answer: We think there is quite a difference, since we do not think it right to put a money value upon human life, while we may on our property.

### Church Elections

Is it considered according to the gospel, and according to the order of the brethren, for absent members to send their votes to an election in the church by the hands of other members? Answer:

It is not.

### Considering Applicants

Inasmuch as there is a difference in the brotherhood in holding an inquest where there is application made for baptism, and for letters of recommendation, some doing it before the whole congregation, and others doing it before the church only. It is desired that in this all the churches practice alike, as members are moving from one state to another, and such difference causes hard feelings and trouble. Answer: We consider such inquest should be held before the church only.

### THE OTHER SHORE

In the book of all books,  
As I scan its pages o'er,  
I read of a beautiful city  
Somewhere upon another shore.

And to reach that wonderful city  
Which I am longing to explore,  
I must bid adieu forever  
To this, my native shore.

Tho by tempest the seas are raging  
And the boistrous billows roar,  
With the Captain of my salvation  
I shall reach that other shore.

With God my refuge, Christ my  
pilot  
What could I have, or need I more  
Power to guide and land me  
Safely to that other shore.



When I see the smiling faces  
Of the dear ones gone before,  
I'll mingle with their melodious  
voices  
Songs of praise, on the other  
shore.

There shall then be no tomorrows  
But a long continuous day,  
With this world and all its sorrows,  
Then and forever passed away.

There with heavenly things sur-  
rounding  
Amidst the Saints will I adore,  
For this will complete my longing  
For that home on the other shore.  
Calvin Fisher, Flora, Ind.

### THIS NEW YEAR — WHAT?

What about your plans for this  
New Year?

It's going pretty fast, my friend;  
So what will you do in 1-9-5-0  
As it journeys toward its end?

Are you going along as you have  
been going?

With making money just your  
aim?

There's nothing wrong with honest  
thrift,

But, just hoarding it, is a shame.

Just making it to blow and spend,  
And then scatter it to the winds;  
Is just as bad as the miser mad  
When its gone it never rescinds.

Will you steady down in this young  
New Year

To make your life really tell?

Will you think, plan, read; yes, of  
human need,

Have a "Vision" that puts over a  
spell.

Yes, a dream, a spell that will con-  
centrate

With an aim that is high and  
true:

Will you conquer your greed and  
live in deeds

For souls who are needing just  
you?

So bend yourself to the task of the  
year;

That will carry the gospel of  
human worth;

Be a part, at least, of a plan

Out there in war's sad no-man's  
land.

The Old Year has joined the mile-  
stones of years,

Where history is finally writ—

And what you said you were going  
to do (but didn't)

Is like ashes in a botomless pit.

Some things of the years have gone  
to hell,

Like lives wasted and lived just  
in vain;

Then break from your follies, start  
doing well,

Follow Christ to a heavenly fame.

To a fame immortal for a life well  
spent,

For others and just for self,

Make this year 1-9-5-0—'ere it ends  
its fate—

A great year, not for self, or the  
shelf.

But, a year of all years that will  
count for God,

For the good of your fellowmen;

That will lighten some burden and  
lift some rods,

Signed and sealed with God's  
golden pen.\*

\*"Well done, thou good and

faithful servant; thou has been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

—Wm. S. Sylvester,  
Missionary to the Indians.  
Selected by Ethel Beck.

### POETIC PARAPHRASE OF THE LORD'S PRAYER

Note.—The authorship of the following poetic version of the Lord's Prayer is unknown. A. P. Green, of Auburn, Ind., picked up a piece of heavy satin in Corinth, Miss., May 30, 1862, after the Confederated army has evacuated the place. This prayer was printed on that satin and was dated July 4, 1823. It is a curious and beautiful paraphrase and is worth of preservation.

Thou to the mercy seat our souls  
doth gather,

To do our duty unto thee . . .

OUR FATHER,

To whom all praise, all honor  
should be given,

For thou art the great God . . .

WHO ART IN HEAVEN,

Thou, by thy wisdom, rul'st the  
world's wide fame;

Forever, therefore . . .

HALLOWED BY THY NAME,

Let nevermore delays divide us  
from

Thy glorious grace, but . . .

THY KINGDOM COME,

But let thy commands opposed be  
by none,

But let thy good pleasure and . . .

THY WILL BE DONE

And let our promptness to obey be  
even

The very same . . .

ON EARTH AS 'TIS IN  
HEAVEN,

Then, for our souls, O Lord, we also  
pray,

Thou wouldst be pleased to . . .

GIVE US THIS DAY

The food of life, wherewith our  
souls are fed,

Sufficient raiment and . . .

OUR DAILY BREAD,

With every needful thing do thou  
relieve us,

And of thy mercy, pity . . .

AND FORGIVE US

All our misdeeds, for him,  
whom thou dost please

To make an offering for . . .

OUR TRESPASSES,

And, forasmuch, O Lord, as we be-  
lieve

That thou wilt pardon us . . .

AS WE FORGIVE

Let that love teach, wherewith  
thou acquaint'st us,

To pardon all . . .

THOSE WHO TRESPASS

AGAINST US.

Of the lucky possessors of a valu-  
able we have forgot

This love for thee, yet help . . .

AND LEAD US NOT

Through soul or body want, to des-  
peration,

Nor let earth's gain drive us . . .

INTO TEMPTATION,

Let not the soul of any true believer  
Fall in the time of trial . . .

BUT DELIVER,

Yea, save them from the malice of  
the devil,

And, both in life and death, keep  
US FROM EVIL,

Thus pray we, Lord, for that of thee  
from whom

This may be had . . .

FOR THINE IS THE KINGDOM

This world is of thy work its wondrous story  
To thee belongs . . . .

**THE POWER, AND THE  
GLORY,**

And all thy wondrous works have ended never,  
but will remain forever and . . . .

**FOREVER.**

Thus, we poor creatures would confess again,

And thus would say eternally . . . .  
**AMEN.**

Sel. by D. W. Hostetler.

**A PRAYER**

Dear Lord, I want to do what's right  
In every hour of day and night;  
I want to be more kind to all  
Of humankind, both great and small.

I want to lend a helping hand  
To needy folks in every land,  
And spread goodwill and banish fear  
Among all peoples far and near.  
I have no talents I can bring;  
I cannot preach, I cannot sing,  
But in my heart I want to be  
A worthy follower of Thee.

—Maude Woods Plessinger.

**MY NEIGHBOR**

My neighbor is he who has fallen among thieves. Yes, and my neighbors are the priest and the Levite, who passed by on the other side. Perhaps they are in sorer need of me than the wounded man, for their hurts are in a deeper more difficult part. My neighbor is he

that needs me, in any way, body or soul.—Read Luke 10.

**SENTENCE SERMONS**

Temptations are like tramps. Treat them kindly and they return, bringing others with them.—The Way.

Our sins will stand against us unpardoned until we ask forgiveness in faith, believing His Word.

Education begins at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of their character.—H. Bal-lou.

A single false move loses the game.—Chinese Proverb.

He who can implant courage in the human soul is the best physician.—Anon.

I find more sure marks of authenticity in the Bible than in any profane history whatsoever.—Isaac Newton.

God will render to every man according to his deeds;



to them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life—Rom. 27:

The world is good natured to people who are good-natured.—Thackeray.

The secret of satisfaction in life is self control. — Frank Crane.

Fortune can take away riches but not courage.—Seneca.

He that wrongs his friend, wrongs himself more. — Tennyson.

### DEVOTIONAL LESSONS FOR JANUARY 1950

#### Theme—Old Testament Repentance

##### I. Confession of Sin enjoined.

Memory verse, Job. 22:23, "If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far away from thy tabernacles."

Sun. 1—Ex. 33:4-11.

Mon. 2—Lev. 26:27-43.

Tues. 3—Num. 5:5-10.

Wed. 4—Deut. 30:1-10.

Thurs. 5—Josh. 7:16-26.

Fri. 6—I Sam. 7:1-6.

Sat. 7—I Sam. 12:11-25.

##### II. Confession of Sin enjoined, (continued).

Memory verse, Job 36:10, "He openeth also their ear to discipline,

and commandeth that they return from iniquity."

Sun. 8—II Chron. 7:12-22.

Mon. 9—II Chron. 30:1-12.

Tues. 10—Ezra 10:9-17.

Wed. 11—Neh. 1:4-11.

Thurs. 12—Job. 11.

Fri. 13—Job. 22:15-30.

Sat. 14—Job 33:12-33.

##### III. Confession of Sin enjoined, (continued).

Memory verse, Ps. 34:14, "Depart from evil, and do good; seek peace, and pursue it."

Sun. 15—Job 34:18-33.

Mon. 16—Job 36:1-12.

Tues. 17—Psa. 22:23-31.

Wed. 18—Psa. 34:11-22.

Thurs. 19—Psa. 51.

Fri. 20—Psa. 95.

Sat. 21—Prov. 28:1-14.

##### IV. Confession of Sin enjoined, (continued).

Memory verse, Prov. 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Sun. 22—Isa. 1:10-17.

Mon. 23—Isa. 31.

Tues. 24—Isa. 55:1-7.

Wed. 25—Jer. 3:1-13.

Thurs. 26—Jer. 4:1-14.

Fri. 27—Jer. 7:1-7.

Sat. 28—Jer. 13:15-21.

##### V. Confession of Sin enjoined, (continued).

Memory verse, Isa. 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Sun. 29—Jer. 18:1-13.

Mon. 30—Jer. 24.

Tues. 31—Jer. 26:1-7.







# BIBLE MONITOR

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January 15, 1950

No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## DO YOU KNOW?

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," Jno. 8:31-32. We can gather an abundance of reasons why we would want to be Christ's disciples indeed. He has promised that we can truly be His disciples if, we continue in His word. Also by so doing we shall know the truth, how men labor in their own power, often, that they may know the truth. The extent to which He will reveal the truth is able to make us free from the law of sin and death.

Do you know man's natural state? "God saw that the wickedness of man was great in the earth, and

that every imagination of the thoughts of his heart was only evil continually," Gen. 6:5. "For I know that in me (that is, in my flesh,) dwelleth no good things: for to will is present with me; but how to perform that which is good I find not," Rom. 7:18. What would we be today without Christ? How should we be since He died for us, and we know of Him?

"Ye know that he was manifested to take away our sins; and in him is no sin," I Jno. 3:5. Paul told Timothy, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," I Tim. 1:12. Peter said, "We believe and are sure that thou art that Christ, the Son of the living God," Jno. 6:69.

"He that keepeth his com-

mandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us," 1 Jno. 3:24. "Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you," Jno. 14:17. Oh, that we might strive daily to keep all His commandments. What a joy it should be that we have been privileged to know him, and that He will dwell with us and in us.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," Jno. 5:24. Are we hearing and heeding the words of Christ? Do we believe in the Father, our Creator? How consoling and encouraging it is to know that we have eternal life, and need not fear death, but can pass from death to life.

Christ said, "He that believeth in me, though he were dead, yet shall he live:

and whosoever liveth and believeth in me shall never die," Jno. 11:25-26. Eternal life begins here on earth; has new aims, new methods and different joys in the future than natural temporal life. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. 3:3-4. Have you thought what it means to be dead to the world and hid with Christ in God? Such must be our lot if we wish to appear with Him in glory.

What a blessing it is to know— "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," II Cor. 5:1. "We know that the whole creation groaneth and travaileth in pain together until now. We know that all things work together for good to them that love God," Rom. 8:22, 28.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like



him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure," I Jno. 3:1-3. If we do our best while life lasts, we have much to look forward to in the life beyond for we even only know in part what He hath in store for us. With this longing, with this hope, with the many promises gathered from His word; we should be new creatures in Christ Jesus. In order to even approach the state of being as pure as He is pure, we have a year full of duties ahead of us in 1950.

## HISTORY OF RICHES

William N. Kinsley

A record of things written aforetime for our learning, to edification and of our final destination, which may be everlasting joy and happiness, or may be woe and everlasting destruction.

Matt. 5:20, "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Rom. 11:22,

"Behold therefore the goodness and severity of God: on them which fell, severity." The word severity meaning: discipline to the extreme degree, exact punishment, extreme strictness, accuracy and justice.

Jas. 5:1-5, "Go ye rich men weep, and howl, for your miseries that shall come upon you, your riches are corrupted, . . . your gold and silver is cankered, . . . ye have heaped treasure together for the last days. Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which reaped, are entered into the ears of the Lord of Sabaoth."

Jer. 17:11, "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jer. 10:23, "Let not the rich, glory in his riches." Psal. 62:10, "If riches increase, set not your heart upon them."

Psal. 37:16, "A little that a righteous man hath is better than the riches of many wicked." Like 6:24, "Woe unto ye that are rich, for ye have received your consolations."

## BIBLE MONITOR

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tion." I Tim. 6:17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

Matt. 16:26, "For what is a man profited, if he gain the whole world, and lose his own soul." Matt. 19:21, "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Luke 18:24, Jesus said, "How hardly shall they that have

riches enter into the kingdom of God."

Matt. 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." V. 19-21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also."

Mark 10:23-24, And Jesus said unto his disciples, "How hardly shall they that have riches enter into the kingdom of God . . . . Children, how hard is it for them that trust in riches to enter into the kingdom of God." Rom. 14:17, "For the kingdom of God is not meat, and drink; but righteousness, and peace, and joy in the Holy Ghost."

Jas. 2:5-6, 9, "Harken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs

of the kingdom which he hath promised to them that love him: but ye have despised the poor, do not rich men oppress the poor, do not rich men oppress you, but if ye have respect to persons, ye commit sin." According to the scripture, thou shalt love thy neighbor as thyself.

I Jno. 3:17, "Whoso hath this world's good, and seeth his brethren have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue: but in deed and in truth." My prayer is Prov. 30:8, "Give me neither poverty nor riches." Hereby preceive we the love of God, because he laid down his life for us.

#### Hymn

Show me the way to shun  
Thy dreadful wrath severe:  
That when Thou comest on Thy throne,  
I may with joy appear.  
Hartville, Ohio.

## NEWS ITEMS

### 1950 CONFERENCE

The General Conference for 1950 will be held at the United Mission-

ary Camp Ground, Ludlow Falls, Ohio, from June 3rd to 7th. Further information will be announced later.

Paul R. Myers,  
Locating Comm. Sec.

## SEASON'S GREETINGS

We take this means to thank all who have sent Season's Greetings and encouragements for the new year. May the Lord bless and keep you through the New Year. We ask an interest in your prayers and your cooperation throughout the year.

Editor and Family.

## MIDWAY, IND.

The Midway congregation met in council Sept. 3rd, in preparation for a Communion service, with our elder, D. W. Hostetler in charge. Two letters were granted. Also at this meeting, with the help of elders Melvin Roesch and Emmanuel Koonen, Bro. Paul Morpew was ordained an elder.

Then one week later we observed our communion services. Although the number around the tables was a little smaller than sometimes, we had a good meeting.

We continued to hold brief services at the nearby rest home about once a month on Sunday afternoon.

Beginning October 9, we held a one-week series of meetings, closing October 16th with the Plevna-Midway joint harvest meeting here at Midway. During this week the four Plevna ministers, Brethren Koonen, Weimer, Rush, and Surbey,



also Bro. Morphew, and our elder, Bro. Hostetler took their turns preaching for us, a different one each service. This idea appealed to us from the time it was first suggested, and now that it is past, we can say we are well pleased with the way it worked out. Bro. Vern Hostetler also was with us on the closing Sunday and assisted in our services.

We had an average week-night attendance of about 39. The harvest meeting offering amounted to \$43.26. Since that day was the regular time for our monthly relief offering, it was decided to send \$20 to the M. C. C. for relief purposes, and the balance to the Publication Board.

Paul B. Myers, Cor.

### PLEVNA, IND.

The Plevna congregation met in Council Dec. 10th. Devotions were conducted by Bro. Emanuel Koonen, after which our Elder took charge. Some unfinished business was taken care of.

The main items of business were the electing of church and Sunday school officers and teachers as follows: Elder, Bro. Elzie Weimer; clerk, Bro. Clarence Surbey; treasurer, Bro. Levi Miller; trustee, Bro. George Lorenz; auditing committee, Bro. Monroe Kintner and Bro. Eugene Kendall; church chorister, Sister Elma Lorenz; Monitor agent, the writer; superintendent, Bro. Pete Jr. Lorenz; chorister, Bro. Harley Rush; secretary, Sister Ruthanna Kintner.

A vote was taken for an evangelist for the coming fall. We decided to send our Thanksgiving offering

of \$16.92 to The Bible Study board. The clerk read the minutes, the treasurer gave his report and both were accepted. Meeting was closed by prayer and song.

Tena Weimer, Cor.

### ENGLEWOOD, OHIO

The Englewood congregation met in regular quarterly council Dec. 17, at 7 p. m. The meeting opened by singing 201. We were glad to have Bro. Paul Myers, of Greentown, Ohio, with us. He opened the meeting by reading Prov. 11:1-14 and made some comments on same, and led in prayer. Our elder, Bro. Kreider then took charge.

Bro. Lester Heisey has been with us for some time, and at this time the voice of the church was taken and he was restored into the ministry. May the Lord richly bless him. We also voted for an evangelist to hold our revival some time next summer, the Lord willing.

This being the last of the year, the church and Sunday school officers and the Sunday school teachers were chosen for the coming year. Bro. Kreider was re-elected elder in charge. Sunday school superintendent, Bro. L. D. Wolf; assistant, Bro. Edward Brown; secretary, Sister Annabelle Shaeffer.

This brings us to the close of another year. As we enter the new year we will have new problems to face. Time is swiftly going, we are journeying on to eternity. May we one and all purpose in our hearts to let our lights shine brighter that others may be drawn to Christ.

Ivene Diehl, Cor.



**SHREWSBURY, PA.**

The Shrewsbury Congregation held their Thanksgiving service at the Shrewsbury house with services beginning at 7 p. m. A goodly number was present.

Our elder, J. L. Myers, preached on Psalms 100. He brought to our minds many things to think about and how we should give thanks always for all things, Eph. 5:20. An offering was taken for the Mission Board.

On Nov. 28th we began our revival meetings with Bro. Melvin Roesch from Wauseon, Ohio, as our evangelist.

Bro. Roesch gave us 16 spirit filled sermons while here and we feel we have been richly fed on God's Word. As there were no additions to the church, we pray that the good seed which was sown, will in due season bring forth a bountiful harvest.

We were also glad to have Sister Roesch with us, and pray that God will richly bless them as they go forth in the service of the Master.

Sister Shella Stump, Cor.,  
York, Pa.

**GOSHEN, IND.**

Our regular quarterly council convened on Saturday, Dec. 17. The services were opened by singing hymn No. 237 and reading Phil. 4, and prayer by Bro. Roy Swihart.

Elder Harry Gunderman then took charge of the meeting. The minutes of the former council were read and some unfinished business was taken care of. The deacons gave the report of the annual visit.

The following Sunday school

officers were elected for the coming year: Supt. J. W. Priser; assistant, Floyd Swihart; secretary, Ruth Swihart; assistant, Mary Alice Swihart; chorister, Maxine Swihart;; assistant, Maurine Carpenter.

The following church officers were elected: Elder, Harry Gunderman; chorister, Clara Gunderman; assistant, Maurine Carpenter; clerk, Dallas Sigler; treasurer, J. W. Priser. As the Monitor agent and correspondent resigned because of poor eyesight, Sister Lennie Priser was chosen to take her place.

An offering amounting to \$9.12 was taken. The report was read and approved. Closing with prayer and a hymn ended another business session for Christ and the church.

Sarah E. Yontz.

**PRESERVING THE BIBLE MONITOR**

For those interested, the cartons that stores receive, Milky Way or Snicker candy bars in, have a hinged lid and nicely hold a year's issues of the Bible Monitor.

Each year's issues can be neatly bound in a stiff-backed book with gold lettering for \$1.40 per year. I have some copies if anyone is interested seeing them in bound form.

—Editor.

**IN MEMORIAM**

In memory of our daughter, Margaret, who passed away Jan. 27, 1943.

January, brings sad memories  
Of our loved one gone to rest,

She will always be remembered  
By those who loved her best.

Seven years since she left us  
For a brighter home above;  
Yes, she left us, how we miss her,  
But she has just gone on before.

And soon we will go to join her  
Where we shall part no more;  
For we know, that we shall meet  
her,

When our summons comes to go.

Then the hope of that reunion  
Cheers us on while here below,  
For life is real, life is earnest  
And the grave is not the goal,  
Dust thou art, to dust returneth,  
Was not spoken of the soul.

Mr. and Mrs. Harve Throne  
and family.

## OBITUARIES

### JOHN M. PEASE

Died Tuesday, Nov. 15. He was born in Dallas City, Ill., April 17, 1858, and was a resident of Kansas City since 1913. On Jan. 1, 1882, he married Flora Bell Ketcham, who died on March 19, 1930.

Surviving are one daughter, Mrs. Clara N. Spann, 2603 Amie Court and two sons, O. Duane Pease, 4928 Troostwood road, and Walter C. Pease, Quinter, Kans., four grandchildren, Evert W. Wampler and E. Lester Wampler of Kansas City, Doris Jamison of Quinter, Kans., and Marvin Pease of Butler, Pa.; five great grandchildren, Wanda Neel of Independence, Mo., Dorothy, Dalene and Gordon Jamison of

Quinter, Kans., Sandra Lee of Butler, Pa., also Chester C. Wampler, (deceased); two great, great grandchildren, Glenda Lynn and Jan Marie Neel of Independence, Mo.

Bro. Pease with his faithful companion was baptized into the German Baptist Brethren church soon after their marriage. They became charter members of the Dunkard Brethren church in 1928, in Kansas City, Kans. He worked faithfully in promoting the work of the church which he was so conscientious and devoted to, until the Lord said, it is enough. "Come up higher."

Services were conducted in the Kansas City Dunkard Brethren church, by Elder O. T. Jamison, assisted by Elder Harry Andrews. Bro. Pease was laid to rest in the Highland Park cemetery.

## FOXES BOOK OF MARTYRS

### Chapter 6 cont'd.

#### Other Persecutions in Crete

In the island of Crete the persecution raged with fury, the governor being exceedingly active in carrying out the imperial decrees, the place streamed with the blood of many Christians. The principal martyrs whose names have come down to us are as follows: Theodulus, Saturnius, and Europus; these were citizens of Gortyna, who had been ground-

ed in their faith by Cyril, bishop of that city. Eunicianus, Zeticus, Cleomenes, Agathopas, Bastides, and Euraistus, were brought from different parts of the island on accusations of professing Christianity.

At the time of their trial they were commanded to sacrifice to Jupiter; refusing to do this, the judge threatened them with the severest tortures. They bravely answered, that to suffer for the sake of the Supreme Being would, to them, be the sublimest of pleasures. The judge then attempted to gain their respect for the heathen gods, by recounting their merits, and telling of some of their imaginary virtues. This gave the prisoners an opportunity of showing the absurdity of such stories, and of pointing out the folly of paying adoration to senseless statues.

Provoked to hear his favorite idols ridiculed, the governor ordered them all to be put to the rack; the pains of which they sustained with surprising fortitude. They at length suffered martyrdom, being all beheaded at the same time.

### **Babylas, Bishop of Antioch, and Others**

Babylas, a Christian of excellent education, became bishop of Antioch in the year 237, on the death of Zebinus. He governed the church during those troublous times with admirable zeal and prudence. The first misfortune that happened to Antioch during his mission was the siege of the city by Sapor, king of Persia; who, having overrun all Syria, took and plundered this place among others, and tortured the Christians in all the horrible ways known to Eastern nations. His triumph, however, was not to last long. Gordian, the emperor, at the head of a powerful army, appeared and retook Antioch. The Persians were driven entirely out of Syria, pursued into their own country, and several cities in Persia fell into the hands of the Romans.

After Gordian's death, in the reign of Decius, that emperor came to Antioch, where, having a desire to visit an assembly of Christians, Babylas opposed him, and refused to let him come in. The emperor hid his



anger at the time; but soon sending for the bishop, he sharply reproved him for his insolence, and then ordered him, as a punishment, to sacrifice to the heathen gods.

Refusing to do this, Baby-las was committed to prison, loaded with chains, treated with great cruelty, and then beheaded. Three young men, who had been his pupils, were slain at the same time and with the same sword. On going to the place of execution, the bishop exclaimed, "Behold me and the children that the Lord hath given me." The chains worn by the bishop in prison were buried with him.

### Execution of Alexander and Others

Alexander, bishop of Jerusalem, about this time was cast into prison, where he died through the severity of his confinement; or, as some historians say, was burned to death with several Christians in a furnace.

Serapion, a Christian, was seized at Alexandria. He had his bones broken, and was then thrown from the roof of a high building, and killed by the fall.

Julianus, an old man, lame

with the gout; and Cronion, another Christian, were bound on the backs of camels, severely scourged, and then thrown into a fire and consumed. A spectator who seemed to pity them was ordered to be beheaded, as a punishment. Macar, a Libyan Christian, was burned. Horan-Ater and Isodorus, Egyptians, with Dioscorus, a boy of fifteen, after suffering many other torments, met with a similar fate and Nemesion, another Egyptian, was first tried as a thief, but being acquitted, was accused of Christianity. Confessing this, he was scourged, tortured, and finally burned. Ischyrian, the Christian servant of an Egyptian nobleman, was run through with a spear by his own master, for refusing to sacrifice to idols. Venatius, a youth of fifteen, was martyred in Italy; and forty virgins, at Antioch, after being imprisoned and scourged were destroyed by fire.

### WHAT THINK YE OF CHRIST? WHOSE SON IS HE?

By J. D. Brown

The time has come again



when our mind is drawn back to the city of Bethlehem, where our Savior was born. The world is divided into three groups of people concerning Christ. Each group having a different opinion of him.

One group says he is a spirit, and a spirit only. Another group says he is a great teacher, but just a man. The third group says he is a man, and more than a man, He is the son of God.

The apostles on one occasion were terrified and took him to be a spirit, Luke 24: 29. But he showed them his hands and his feet and said, Handle me and see for yourselves, a spirit hath not flesh and bone as ye see I have. While they yet doubted, He called for meat that he might eat before them, to convince them that he was more than a spirit, and he did eat before them.

This should convince any reasonable man that Christ is more than a spirit. John 10:33, The Jews stoned him because he made himself God. They thought he ought to die because he represented himself to be the son of God. I John 4:2, says, "Every spirit that confess-

eth that Jesus Christ is come in the flesh is of God. In Luke 2, we have the time and place described where the shepherds found him. The wise men from the east were directed to Bethlehem, there they found him wrapped in swaddling clothes lying in a manger, with Mary and Joseph. A real child in the flesh.

At twelve years we have him in company with his parents going up to the feast at Jerusalem. They missed him on the way home, and they turned back to Jerusalem in search for him. He was found, the third day, in company with the doctors and lawyers asking and answering questions that startled the world. His parents rebuked him for treating them as he did, then came the question, "Wist ye not that I must be about my father's business?"

Mary, unable to understand those words, pondered them over in her heart. Yes a boy, more than the ordinary boy, He was the son of God. Yes, my friends, he at twelve years old, realized his mission in the world. I believe he felt the great responsibility resting upon

him. He realized he was to establish a great religious system for the salvation of man.

About the next sketch we have of him was at his baptism. You will find it recorded in Matt. 3. While John the baptist was preaching in the wilderness of Judea, Jesus came. John said, "Behold the Lamb of God that taketh away the sin of the world."

Jesus came up and demanded of John to baptize him. John felt his unworthiness and said, I have need to be baptized of thee, Why cometh thou to me? Jesus said, suffer it to be so for it becometh us to fulfill all righteousness, John submitted and baptized him. The heavens opened and a voice out of heaven was heard saying, "This is my beloved son in whom I am well pleased."

What think ye of Christ? Whose Son is he?

Witnesses of the Bible: Demons recognized Jesus as the son of God, Matt. 8:29 and Mark 5. When he had his trial before Pilate, Pilate recognized him as king of the Jews.

The Centurion who wit-

nessed his persecution, who witnessed the darkness that prevailed over the whole land, who witnessed the earth quaking at Christ's death on the cross said, "Truly this was the son of God."

Witness of the disciples:

John the baptist, John 1:29, While he was preaching repentance and baptism for the remission of sins, recognized Jesus as He came in sight, and said "Behold the lamb of God that taketh away the sin of the world."

Jesus on one occasion asked his disciples, "Whom do men say that I the son of man am?" Peter said, "Thou art the Christ, the Son of the living God." Peter certainly knew he was the Son of God, after being with him as long as he was, after seeing him raise the dead, unstop the deaf ears, open the eyes of the blind, still the sea. Mark 1:1 says, John's preaching was the beginning of the gospel of Jesus Christ, the Son of God.

Thomas after seeing the prints of the nails in his hands and feet said, "My Lord and my God."

Witness of Jesus himself, John 3, Jesus teaches Nicodemus many things, among

other things, he teaches him he is the Son of God. At the temple, John 12, Jesus says, "If I, the son of Man, be lifted up I will draw all men unto me." Again, John 5: 25-27, Jesus shows plainly he is the Son of God. At the baptism of Jesus in Matt. 3: 17, Mark 1:11, Luke 3:22, God spake, saying this is my beloved Son, in whom I am well pleased."

Jesus Christ the Son of God has been here on earth, has finished His great work given him by his father. He has died, was buried and rose triumphant over death, hell and the grave. He ascended into heaven, the apostles saw him go and the angel asked, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Acts 1:11. The angel is not the only witness who said he was coming, Paul said he was coming, taking vengeance on those that know not God and obey not the gospel of Jesus Christ.

Jesus said himself, he was coming again, John 14:1-3. Will we be ready when he

comes again to receive us, that should be and is the great question that should concern us most.

Poplar, Mont.

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## SALVATION

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C. M. Kintner

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The subject of salvation is of much importance to every true follower of Jesus Christ. The dictionary defines salvation as meaning: the act of saving, preservation from destruction, danger or great calamity, the redemption of man from the bondage of sin and liability to eternal death, and for the remission of sin. It is the saving grace of Jesus, the author of salvation, conferring on man everlasting happiness.

The Savior gave the world the plan of redemption not similar to the Mosaic law, but a living example; he lived the exemplified life and taught and proved it by his own works. "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever," Psa. 119:160. "For verily I say unto you, till heaven and earth pass,



one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18. God's word is complete, it cannot be added to or taken from.

"But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4:4 Jesus confirmed the same words written by Moses, recorded in Deut. 8:3. This refers to the time the children of Israel were fed manna in the wilderness, and also to Satan when he was tempting the Savior in the wilderness, note the similarity of the two instances.

Satan is deceiving many in this present time making them believe that part of the commandments are non-essential to salvation. But, if man must live by every word recorded in God's word, it would be useless trying to inherit eternal life any other way. We must recognize that every word of the Bible was written by inspired men of God and was recorded for a purpose and profit. For those seeking salvation it gives me joy, peace and satisfaction

to the soul. God in his great wisdom made it possible to redeem fallen humanity from sin through Jesus Christ our salvation. To possess it we must present ourselves to him a living sacrifice, holy, acceptable unto God which is our reasonable service, Rom. 12:1.

"Ye are our epistle written in our hearts, known and read of all men," II Cor. 3:2. Our faith and hopes are built upon the solid rock Jesus Christ, in him we are safe if we will abide in him. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. This scripture, apostle Peter gives, should convince every Bible reader that to be saved, they must yield to its teaching and observe it.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling," Phil. 2:12. Thanks be to God for the privilege of working out our own salvation. "Ho, everyone that thirsteth,



come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price," Isa. 55:1.

Jesus requires our life's service for him; without price or money, but by faith and works, without works faith is dead. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Mat. 6:33. "For where your treasure is, there will your heart be also," Matt. 6:21. Put God's work and service foremost above everything else. To value earthly treasures more than God's treasures and spend our time on them, we lose interest in God's work. We have our minds more on earthly things than on heavenly treasures. Salvation means much more to many Christian people than what they are deriving from it.

In Matt. 19:20, The rich young ruler thought he was doing and obeying all the commandments and seemingly nothing was lacking, but he lacked charity to the poor and a desire to love and follow his Savior. We all

come short of our duty; but should we lack by being engaged in such things that would keep us out of the kingdom? Salvation is a gift of God to the righteous; everlasting enjoyment, but to the unjust a warning of eternal doom. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," James 1:25. They that trust and obey the Lord are blessed in all their good works. God's word is a hedge about the righteous; as it was for Job, so that Satan could not destroy his spiritual life, Job 1:10.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," John 5:39. We may think we have eternal life from the scriptures, but we cannot always take for granted the teaching of the gospel by listening to others. Jesus said to search them, then we may know if our lives measure up with the requirements of the gospel, that testifies of Jesus who gives salvation freely to all that

will accept this wonderful gift. As the poet says: Oh, it is wonderful, how the Lord provides. Salvation prompts us to be good Samaritans and our brothers keeper, upright to our fellowman and obedient to God's word.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you do these things, ye shall never fall." II Pet. 1:10. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:3. "For the Lord taketh pleasure in his people; he will beautify the meek with salvation." Psal. 149:4.

Greentown, Ind.

## CONCLUSIONS OF THE BRETHREN

### Annual Meeting of 1866

#### Annual Visit

Whose duty is it to perform the annual church visit? The visiting brethren's duty alone, or is it also a duty enjoined upon the speakers to help to perform

it? Answer: We consider it is the deacon's duty to perform the yearly visit, by order of the church, as it belongs to their commission; yet, if speakers see proper to assist them, they can do so.

### Secret Societies

How is it considered if a neighboring church still holds persons as members who joined a secret society, without calling them to answer for their conduct, the elders knowing such to be the case? Shall we go to their communion, or invite them to ours? Considered not according to II Cor. 6:14.

### Salaried Ministers

Is it according to the gospel for members, or any body of members, to pay a stated salary to our ministering brethren, for the support of their families, that they may give themselves wholly to their ministerial labors? Answer: Not wrong to support the ministry, where it is needed. I Tim. 5:18; Luke 10:7. But we do not approve of paying a stated salary.

### Annual Meeting of 1867

#### Annual Visit

Would it not be well to have the same questions ask-

ed throughout the brotherhood, on our annual visits? Answer: We think it would, and the following form of questions is given: 1. Are you still in the faith of the gospel, as you declared in your baptism? 2. Are you, as far as you know, in peace and union with the church? 3. Will you still labor with the brethren for an increase of holiness, both in yourself and others? 4. Liberty should be given to members to bring any thing they may desire to, and that they may think the good of the church requires, before the visiting brethren.

### **Divorce**

Do the Scriptures teach that it is committing adultery to marry a person who is divorced while the first partner is living? Answer: They do. Luke 16:18.

### **Reverend**

Is it consistent with the gospel to apply the term reverend to ministers of other denominations, or to our own brethren, either in speaking or writing? Answer: We consider it not right to do so, since it is applied, in the Bible, alone to God.

### **Annual Meeting of 1868**

#### **Raising Church Money**

The second query asked for a reconsideration of Art. 40, of 1865, being in relation to raising money by taxation. Answer: Though it may not be contrary to the gospel to raise funds by taxation, yet we think it is not expedient to do so. But we do believe that brethren should, in all their contributions to promote benevolent or charitable causes in the church of Christ, contribute, as a general gospel rule, according to what God has blessed them with.

#### **Receiving Ministers**

When ministers of other denominations join the brethren, can they be received as ministers in any other way but in the regular order of the church? Answer: We deem it not prudent to receive them in any other way.

#### **Annual Visit**

Would it not promote the profit and edification of the annual visit to the members of the churches to have a season of devotion, consisting of prayer and such other exercises as those who make the visit may feel at liberty



to perform, in each family, when the circumstances will admit of it? Answer: We think it would promote the edification of the members of the church to do so, and that when convenient it ought to be done.

### **Annual Meeting of 1869 Publications**

What does this district think of the propriety of requiring brethren, who shall hereafter write and publish books, to submit them to a committee, appointed by the Yearly Meeting, for examination and approval, before they offer them to the public? Answer: We think it advisable for brethren to do so.

### **Bankruptcy**

How is it considered by the brethren, for a brother to take the benefit of the bankrupt law? Answer: Considered not according to the gospel. Matt. 5:40; Luke 16:9-10.

### **Communion**

Do the brethren consider it in accordance with the order of the brethren, and tenor of the gospel, for members of the church to take a drink of water from the table at love-feast, while the

tables are being furnished for supper, or thanks are offered at our communion? Answer: Members should tarry one for another, according to Paul to the Corinthians. I Cor. 11:33.

### **Authority of Annual Meeting**

How is it considered if the majority of a congregation decide against the decisions of the Annual Council, can the bishop of said congregation act with the minority of said church, and the decision of the Annual Meeting? Answer: He can, as the Annual Meeting is of higher authority than any one church.

### **THE TOBACCO HABIT, A SINFUL HABIT**

Through the study of the blessed Master's Word I have been made to believe that the tobacco habit is sinful. There are people who are ready to argue that it is not a sin to use tobacco. Most every one will agree with me that it is a filthy habit. Webster defines the word "filthy" as sinful, and so this proves to me that it is a sinful habit. According to James 1:21 we must lay



apart all filthiness; also in the twenty-second verse he tells us to be doers of the Word, and not hearers only. Further on in the same chapter we read that "who-soever looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the Word, this man shall be blessed in his deeds."

Furthermore, in Rev. 22: 11, we learn that if we are filthy at our Lord's coming we will remain filthy still. If this be the case with any of us, we will surely be cast from the presence of our Lord and Master, for we know there will be no filthiness in the world to come. Let us strive to lay aside all filthiness of the flesh, not only the tobacco habit, but many other filthy habits which we fall into. We can only gain our home in heaven by being doers of our Master's Word, not simply hearers.

Sel. by Ella K. Heddings.

## STEADFASTNESS

"Tell me why you refuse to enlist."

"Because I cannot, as I have long ago enlisted in the

nobelest and best army, and I cannot become a traitor to my King."

"And who is your King?"

"My King is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and cannot and will not forsake him."

"Neither will I then ask you to do so."

Sel. by Ella K. Heddings.

## SOME REASONS

### Why A Christian Should Not Use Tobacco

1. Because it is filthy and injurious to the body. It is a well known fact that smoking weakens the lungs, and slowly poisons the entire system; making it more easily susceptible to all diseases, especially tuberculosis, pneumonia, cancer (of the mouth) and so forth. So we should "cleanse ourselves from all filthiness of the flesh," II Cor. 7:1, for "Why shouldest thou die before thy time?" Eccl. 7:17.

2. Because our bodies are temples of the Holy Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God

destroy." "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." I Cor. 3:16-17; 6:19-20.

3. Because it is wasting God's money. "Wherefore do ye spend money for that which is not bread?" Isaiah 55:2. Christ purchased us with His own blood, Acts 20:28, and we belong to Him, with everything we have. Therefore, if we take money that He has entrusted to us, and spend it for something that injures our body, we are committing a fearful sin.

4. Because smoking does not glorify God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31. And anything that causes us to waste God's money and injure our bodies, cannot be said to glorify God. Read I Cor. 5:15-17.

5. Because it is SIN. "And he that doubteth is damned (condemned) if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. 14:23.

When there is any doubt in your mind about anything being right, that is sufficient proof that it is wrong. You cannot smoke in faith, and therefore, you are sinning when you do it.

6. Because we would be causing others to stumble. "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend (stumble), I will eat no flesh while the world standeth." I Cor. 8:12-13. Paul was more willing to go without meat, than some are to go without tobacco. God has set us here as lights, to shine out for Him through the darkness of this world, Phil. 2:15, but if we are smoky, we have ceased shining for Him, and people will be stumbling over us into hell.

7. Because the passing pleasure of smoking is not worthy to be compared with the unspeakable joy we have while living to please Christ. When we quit anything to please Him, He gives us far more joy and delight in Him than we ever had in the thing given up. Smoking hinders our communion with

the Lord, but if we confess and forsake it, He will forgive us, and restore unto us the joy of His salvation.

The above reasons apply only to those who have been born again. We do not seek to apply them to the unsaved, for the Word of God indicates that they will be smoking forever and ever. Rev. 14:11.

—C. D. Carter.

Sel. by Ella K. Heddings.

#### AWAY FROM THE FOLD

A. B. Van Dyke

There were ninety and nine that safely lay

In the parable that Jesus told,  
But now they've wandered far away,

Away from the gates of gold.

They have wandered away, the foolish sheep,

And cared not for their shepherd's fold,

But have caused their shepherd much to weep,

Just as in the days of old.

The ninety and nine have gone astray,

Into worldly pleasures and sin.

Will they ever return in His own way,

Who gave them their safety within

When sheep go astray the lambs will too,

No matter how grievous the sin.

The lambs know naught but to follow the flock,  
Regardless of the plight they are in.

Sad for the Shepherd who loved them so

To see His sheep wander away,  
But into forbidden paths they go  
Caring for nothing but to look gay.

Forgetting the humble, the dear Saviour, too.

Will the ninety and nine e'er return.

To their Shepherd so gentle, so good, and true,

Or His mercy forever spurn?

Goshen, Ind.

#### RENUNCIATION

I loved my Saviour gratefully,  
Because He first loved me,  
Continually I thanked Him for  
His death which set me free;

And others I would sometimes tell  
Of how He loved them so.  
I did my "tithing" cheerfully,  
And tried the Word to sow:

But there was something lacking,  
and

I knew it in my heart.  
One day I came across a verse  
Which made the tear drops start:

It said, our bodies to the Lord  
A sacrifice should be.

And as I sat and read His Word,  
He seemed to speak to me.

"I've bought thy body with my blood

And it is mine," said He;  
"I'd use it for My glory, wouldst  
Thou keep it back from Me?"



I hesitated for a time,  
 With shame I tell it now,  
 I feared to take upon my lips  
 That solemn, final vow.

The devil said, "He'll fill your life  
 With misery and woe,  
 You can't do what you want to do,  
 Nor go where you would go.

"What if I can't?" I thought, "My  
 Lord  
 Has earned the right to be  
 My guide through life; can I not  
 trust  
 The Man who died for me?

I'll give up everything I own,  
 Or ever hope to have;  
 Accept me now, I pray Thee, Lord,  
 Make me Thy true bond-slave."

I had desires, ambitions, hopes,  
 Which meant so much to me;  
 I'd planned my course, "Thou  
 knowest, Lord,  
 Just what I'd hoped to be:

But Thou hast conquered. Every-  
 thing  
 I on the altar lay,  
 If my poor life can be of use,  
 Accept it Lord, I pray."

How can I tell the joy and peace  
 Which o'er me then did roll;  
 Or how the Holy Spirit took  
 Possession of my soul.

I found a peace which could exist  
 In sunshine, or in rain,  
 A joy which flooded all my soul,  
 E'en in the midst of pain.

And when I stand before Thee,  
 Lord,  
 All in Thy beauty dressed,  
 I know I'll see in everything,  
 Just how Thy way was best.

By Sarah Carter Lewis.

### LOVE

A tender fondness, sweeping o'er  
 the soul  
 Toward the One our heart doth  
 hold most dead,  
 A wistful yearning for His presence  
 sweet,  
 A glorious happiness, When He is  
 near.

Unmeasured anguish, when His  
 face is hid,  
 An aching heart, an agony un-  
 known;  
 A cheerless home, a soul unsatis-  
 fied,  
 A crushing sorrow we must bear—  
 alone.

A rapturous joy, a blissfulness un-  
 told,  
 When to His fellowship we are re-  
 stored;  
 A daily longing, just to see His face,  
 A constant watching for our  
 precious Lord.

A sweet contentment, walking by  
 His side,  
 A daily wish to please Him here be-  
 low;  
 A holy fear to grieve His loving  
 heart,  
 A prayer that in His image we may  
 grow.

—Sarah Carter Lewis.

These are the gifts I ask of Thee,  
 spirit serene—  
 Strength for the daily task;  
 Courage to face the road;  
 Good cheer to help me bear the  
 traveler's load,  
 And for the hours of rest that come  
 between,  
 An inward joy in all things heard  
 and seen.

—Henry Van Dyke.

**FAITH UNFEIGNED**

If our faith were but more simple,  
We would take God at His word,  
And our life would be all shining,  
In the sweetness of our Lord.

If in case we then would falter,  
And beseech for grace divine;  
God will hear His humble servant  
With his heart to Him resigned.

By A. B. Van Dyke.

Were half the power that fills the  
world with terror,  
Were half the wealth bestowed on  
camps and courts,  
Given to redeem the human mind  
from error,  
There were no need for arsenals or  
forts.—Longfellow.

**SENTENCE SERMONS**

What? know ye not that  
your body is the temple of  
the Holy Ghost which is in  
you, which ye have of God,  
and ye are not your own?  
For ye are bought with a  
price: therefore glorify God  
in your body, and in your  
spirit, which are God's. I  
Cor. 6:19-20.

I find more sure marks of  
authenticity in the Bible  
than in any profane history  
whatsoever.—Isaac Newton.

God will render to every  
man according to his deeds;  
to them who by patient con-

tinuance in well-doing seek  
for glory and honor and im-  
mortality, eternal life.—  
Rom. 2:7.

The world is good-natured  
to people who are good-  
natured.—Thackeray.

He who can implant cour-  
age in the human soul is the  
best physician.—Anon.

One adequate support for  
the calamities of mortal life  
exists—one only; an assured  
belief that the procession of  
our fate, however sad or  
disturbed, is ordered by a  
Being of infinite benevo-  
lence and power, whose ever-  
lasting purpose embrace all  
accidents, converting them  
to good.—Wadsworth.

**ADULT SUNDAY SCHOOL  
LESSONS**

- Jan. 1—Spiritual Gifts. I Cor.  
12:1-15.  
Jan. 8—He Uses Physical Body,  
Compare Christ's Body. I  
Cor. 12:16-31.  
Jan. 15—Love. I Cor. 13:1-13.  
Jan. 22—Prophecy is Commended.  
I Cor. 14:1-20.  
Jan. 29—Order in Church of God.  
I Cor. 14:21-41.  
Feb. 5—By Christ's Resurrection.  
I Cor. 15:1-19.  
Feb. 12—He Proveth the Necessity  
of Our Resurrection. I  
Cor. 15:20-39.  
Feb. 19—Always Abounding in the

- Work of the Lord. I Cor. 15:40-58.
- Feb. 26—Paul Exorteth Them to Relieve the Wants of the Brethren. I Cor. 16:1-11.
- Mar. 5—He Commendeth Timothy. Worketh the Work of the Lord. I Cor. 16:12-24.
- Mar. 12—Paul Encourageth Them Under Trouble. II Cor. 1:1-11.
- Mar. 19—By Righteous Faith ye Stand. II Cor. 1:12-24.
- Mar. 26—That of Forgiveness. II Cor. 2:1-17.

### PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Spies Sent to Canaan. Num. 13:1-3; 17-25; 32-33.
- Jan. 8—The People Murmur. Num. 14:1-10.
- Jan. 15—Joshua and Caleb. Num. 14:11-39.
- Jan. 22—Obedience Commanded. Deut. 6:1-19.
- Jan. 29—The Death of Moses. Deut. 34:1-12.
- Feb. 5—Joshua Succeeds Moses. Jos. 1:1-11; 16-18.
- Feb. 12—Waters of Jordan Divided. Jos. 3:9-17.
- Feb. 19—Walls of Jerico Fall. Jos. 6:12-21.
- Feb. 26—Joshua's Good Advice. Jos. Jos. 24:14-28.
- Mar. 5—Gideon and The Angel. Judg. 6:11-24.
- Mar. 12—God's Sign to Gideon. Judg. 6:33-40.
- Mar. 19—Gideon's Three Hundred. Judg. 7:1-14.
- Mar. 26—The Sword of the Lord and Gideon. Judg. 7:15-21.

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# BIBLE MONITOR

Vol. XXVIII

February 1, 1950

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## SAVE THIS ISSUE

It contains:

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## IN UNDERSTANDING BE MEN

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18-19.

I was impressed by this subject in our recent Sunday school lesson. What all does it include for us to have understanding in the sight of

God? To what extent are we putting forth an effort that we might have Godly understanding? The extent of our understanding is not as a child but as a man. A thorough and well-rounded understanding on all points and phases of Spiritual life. Do we need to apply ourselves if we wish this understanding to be ours as we approach the next year?

May we consider this subject in the light of the scripture that we have before us. The opportunity was given our Savior to speak to the people and he read these words from Isaiah 61. Not a limited quantity but the full power of God was upon Him to labor for our Heavenly Father. As followers of Christ we have this power available and what a responsibility rests upon us to use it with understanding.

The world in general is in a sick state of life. Jesus Christ has the only sure cure for its ailments. This cure must be applied through the individuals, creatures of God, that make up the world. Humanity is a free moral agent and it depends upon its choosing what the state of the world will be in the future.

"He hath anointed me to preach the gospel to the poor." Many individuals in the world have been made to realize the sad plight of the poor of this world, those who do not have sufficient food, clothing and heat. Many individuals have helped to bring this condition about and also many are not endeavoring to relieve this condition. How about the spiritually poor? Those who are so far in sin that they do not have the understanding or the application of the Gospel of Christ. "Without Christ . . . strangers from the covenants of promise, having no hope, and without God in the world," Eph. 2:12.

"He hath sent me to heal the broken-hearted." How many in the world are broken-hearted with uncertainty of the future? Fear, ignor-

ance, jealousy and lust for power and wealth by those in authority keeps this disease upon the world. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His," II Tim. 2:19. The things of the Lord are not uncertain and we can have hope through the glorious gospel of Christ.

"To preach deliverance to the captives." In ages gone past, in our day, and perhaps in the future many have been cruelly enslaved and abused for their religious beliefs. Satan has cruelly enslaved the lives of men and is holding them in his servitude. The filthy tobacco habit, the curse of spirituous liquors and the moving picture shows are some of the evils that have enslaved human beings and is leading them to immorality and eternal death. Perhaps the greatest general evil at the present time is television, which is moving in to enslave men. It is depriving men of the exercise and free air of nature, of the association of individuals and families, of time and place to learn of and worship

God, and at the same poisoning young and old with the joys of sin. Actually a number have stated that they did not have time for the incidental tasks of life because of the time consumed with this fascinating attraction.

"The recovery of sight to the blind." Humanity in general has taken pity upon those who are physically blind and has taken many steps to help and enlighten their tasks. What concern is spent for the spiritually blind? Individually, what steps are we taking to improve our understanding that we may not be blinded to the true light of the glorious gospel of Christ? Can we clearly see the love, mercy and guiding power of God? "If our gospel be hid, it is hid to them that are lost." II Cor. 4:3.

"To set at liberty them that are bruised." Usually a little percaution here or there will avoid many a bruise but when once afflicted it requires much time and care to heal and retard the destruction and pain of it. Man's souls may become accustomed to the contamination of sin to such an extent that they do not trust in or

desire a cure. How thankful we should be if we have come under the blessing, "Whosoever will may come." In understanding be men, for the purposes and tasks that God has destined us for. We cannot do this before our time nor after our time. "The life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2:20.

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## THE WORLDLY CHURCH

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J. D. Brown

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"Take heed that no man deceive you, for many shall come in my name, saying I am Christ; and shall deceive many," Matt. 24:4-5. We find in the later days, false teachers will declare, lo here is Christ and there is Christ. Be not deceived, allowing yourselves to be tossed about by every wind of doctrine.

We have a right to know which is the right church, by searching the gospel as we are commanded to do. Paul told Timothy to study to shew thyself approved of God, a workman that needeth not be ashamed rightly dividing the word of God.

If we acquaint ourselves



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with the word of God, we will be prepared to weigh them in the gospel balance, or measure them by the rule of God, by their fruits ye shall know them.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof; but he that

doeth the will of God abideth forever," I Jno. 2:15-17.

A great contrast: those that follow after the fashion of the world and indulge in all the things of the world, their religion passeth away with all the lusts of the flesh; but those that do the will of God abideth forever. They not only abide with the Lord in this life, but they will abide with him in the life to come.

"Ye are not of the world," speaking to his disciples, "I have chosen you out of the world, therefore the world hateth you." John 15:19. This scripture settles the question forever. It is too plain to be misunderstood. Those that lust after the flesh, and satisfy the lust of the eye, and the pride of life are not the church of Christ, because He said I have chosen you out of the world. If the church of Christ is "a chosen out people" they are a separate people from the world.

"Therefore the world hateth you." Is it reasonable that the world would join the church of Jesus Christ, when Christ says the world hates the church of Christ? "The friendship of

the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4.

I truly believe the most conservative man in the worldly church, is a friend to the most worldly man in the Church, because he recognizes him as his brother. He communes with him, which proves beyond a doubt that they are friends, and if so, he is no better than the worldly brother, because James says he is the enemy of God.

Again the worldly have no excuse, they take their choice, they choose between the loyal and the disloyal. They prefer going with the worldly church, which again proves they are a friend to the worldly church.

The gospel teaches that two cannot walk together except they agree. From this scripture we infer that the most conservative brother must agree with the worldly church. "Let them alone; they be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch," Matt. 15:14. This scripture warns us, that if we follow

them, we with them, shall fall into the ditch, read I Cor. 2:10-16.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27. I ask in the name of good reasoning, have the worldly churches a pure and undefiled religion? If not, can they be the church of Christ?

"Ye are my friends, if ye do whatsoever I command you," Jno. 15:14. It requires a strict obedience to the word of God, to be a friend of God. Paul teaches that the church of Christ and the unbelieving world cannot fellowship or commune together any more than light and darkness do, II Cor. 6:14-18. The church represents the light, ye are the light of the world, ye are the temple of the living God. God hath said, I will dwell in them and will walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and touch not the unclean thing. On these conditions He agrees to be our Father and we His chil-

dren.

Come out from among them, because they serve not our Lord, Jesus Christ. "But by good words and fair speeches deceive the hearts of the simple," Rom. 16:18. Be not deceived, they will deceive the very elect if possible.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," Rom. 16:17. "Avoid" shun them, withdraw from them, escape or flee from them. (Webster.) But in place of shunning, withdrawing from, escaping or fleeing from them, they fellowship and commune with them, showing they are the friends of the world. By their fruits ye shall know them. I Tim. 6:3-5; II Pet. 2:18; Rev. 18:4; II Thess. 3:6-14. Ye withdraw from every brother that walketh disorderly and not after the traditions which he received of us.

Paul in II Tim. 3, says from such turn away. We see from the foregoing scriptures the most conservative member in the world church has a work to do.

They must withdraw, or come out from the worldly church, before Jesus Christ will recognize them as a child of God.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the son of God afresh and put Him to an open shame," Heb. 6:4-7.

I believe the worldly church members were once enlightened, have tasted of the heavenly gift, partakers of the Holy Ghost, and have tasted the good word of God, and if so, Paul offers them as a church no hope. Paul says their mouths must be stopped, but this is just the kind of preaching the worldly church wants, hence they are allowed to speak.

John 16:13, the Holy Ghost will guide men into all truth, which is the word of God. When men are guided by the Holy Ghost, into all truth, they will with-



draw from all the ungodliness of the kingdom of this world. "They are not of the world, even as I am not of the world," Jno. 17:16. According to this, Christ will not recognize a worldly church.

"And be not conformed to (fashioned according to) this world," Rom. 12:2. The humble follower of Christ dare not form, shape, or fashion himself after the foolish and vain customs, styles, and forms of the world. But be ye transformed, changed, from the foolish styles of the world, to modest apparel, which becometh those professing godliness, but the renewing of your mind. A renewed mind is a changed mind, which is affected by the influence of the Holy Ghost and the word of God.

When we have a change of characteristics, and a changed mind, then we are a new creature in Christ Jesus. Then we can present our bodies in an acceptable manner to God. Then is when we can be read and known of all men, at first sight, Rom. 12:1.

But the worldly church presents their bodies in all

the styles and fashions of the world. They present their minds, I truly believe in the same way, in sympathy with the world, which is carnal. The carnal mind is enmity against God, not subject to the law of God neither indeed can be.

We must forsake all the pleasures of this world, forsake even our best friends, for Christ's sake. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciples," Luke 14:26.

"He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me," Matt. 10:37-38.

"Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children or lands, for my name's sake shall receive an hundred-fold, and shall inherit everlasting life," Matt. 19:29. Please read these scriptures: John 5:14; Heb. 6:4; Heb.

10:26; Luke 11:24-26; II Pet. 2:20-22; II John 8:9, 10:11; Psa. 1.

Poplar, Mont.

## LAW OF MOSES AND THE GOSPEL COMPARED

W. E. Bashor

Let us study the difference between the law, and the gospel. Why were they given? First, the Law of Sinai, was given to restrain criminals who would not obey God through love. That is why in II Cor. 3:7, Paul calls it "the ministration of death written and engraven in stones." A failure to understand this simple fact is the cause of all the mistakes of those who keep the Sabbath day, in their extravagant and unscriptural praise of the ten commandments.

Paul tells us exactly why the law was made, and he refers to the moral side of it in doing so. Here is what he says, I Tim. 1:9-10, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of

mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." This law he says was not made for a righteous man but for the lawless. In another place speaking of this same law, Paul says: Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made.

It is manifest that sin, and crime and lawlessness, existed before the giving of the ten comandments on Sinai, but they were given to prohibit already existing crimes. God had put the human race on trial, from Adam to Moses, under the same holy law of right and love which governed the holy men of that day. But mankind did not live by that law, they became disobedient, selfish, and corrupt, in open disregard of God and open violence towards all men until God selected one nation, the Hebrews, and gave up the rest to their own ways. Rom. 1:20-23.

Up to this time the Jews, had not been a nation by themselves but had been dwelling among other nations, therefore they had been governed by the law in the nation in which they lived. But as soon as God, chose to make them a nation by themselves it became necessary to have a national law of their own, to prohibit crime. Life and property would not have been secure without a law of this kind. Therefore the Ten Commandments were given to supply this need. The Hebrew government was a theocracy, one in which God was the ruler, therefore the law required service to him as well as duties to man.

Hence God gave to the Jewish nation the law of Sinai, Ex. 20. Would it have been given if men had always obeyed God. Paul settles the question, I Tim. 1:9. "The law is not made for a righteous man, but for the lawless and disobedient." The men of God need no restraining law such as the ten commandments. He lives above such law, he lives by the supreme law of love.

The object of the ten commandments was to restrain

crime, and protect men in their natural rights. In order to keep that nation separate from all others, the ceremonial laws were added which Paul calls a yoke of bondage, Gen. 5:1-3.

When Christ came to bring the law of love to the world, the Jewish nation was no more recognized as God's chosen nation. Their national law was overthrown and the gospel was preached in all nations, then it was that the Mosaic law had served its purpose, and so passed away. Gal. 5:1-3.

Now, Christians are not under the Aaronic priesthood, or the law of Moses, but instead we are under the priesthood of Melchisedec, as was Abraham, who never had the "law, of Sinai," Gal. 3:17, but walked by the higher law of love.

So the old law of Moses being moved, we now walk by the same law that the holy men of God walked, that is by the law of Love. The sermon on the mount is a beautiful elucidation of that law, the rule by which Christians live and walk, and by which all sinners will be judged at the judgment.

Now as in the days of old,



God's people are not a nation of themselves but are scattered among all nations, where they are governed by the laws of that nation. Therefore we need no restraining laws to govern us as God's people. The offenses against God's great law of love will be recompensed at the judgment, but the saints of God must be governed by the higher law, the law of supreme love to God and love to his fellowmen. Such obedience can come only from a heart renewed by the Spirit of God, and "if ye be led of the Spirit ye are not under the law." Gal. 5:18.

If a Jew under the law, loved God with all his heart, he would have circumcised his sons, kept the sabbath, the passover, offered burnt offerings, and attended the temple worship, for this was the law of God, II Chron. 31:3.

But if a Christian loves God today, he will first be baptized; after he has believed in Christ as his Saviour, and repented of his sins. Then he will meet to worship on the Lord's day, wash his brethren's feet, eat the Lord's supper,

and partake of his holy communion, greet one another with the kiss of love, sisters will veil their heads in worship, and one and all will seek the good of one another, even above their own good. Hence Paul says, "there is of necessity a change also of the law," Heb. 7:12. Those who make the mere letter of the Jewish law an iron rule, and contend for the exact wording under all circumstances, and in all ages, miss the spirit of the gospel of Christ, and are in bondage to a system out of date.

P. O. Box 826,  
Turlock, Calif.

## WORKERS TOGETHER

— — —  
D. K. Marks  
— — —

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain," II Cor. 6:1. These are the words of the apostle Paul to the church at Corinth. Paul and others were working together with Jesus and for Jesus. Men have built factories, then filled them with workers, they all worked together, their business in-

creased and they built more factories, more workers working together and greater increase in business and wealth. When workers do not work together, business and factories decrease and end in failure.

When Paul was working he had to endure many afflictions, pain and hunger, he continued to work for the church of Jesus. Paul tells the Corinthians of their divisions, some said, I am of Paul, I of Apollos, I of Cephas, and I of Christ. Paul comes with a message in I Cor. 3:4-9, "For while one saith, I am of Paul: and another I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos but ministers by whom ye believed, even as the Lord gave to every man? I have planted Apollos watered: but God gave the increase. So then neither is he that planted anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers, together with God: ye are God's hubsandry, ye

are God's building."

God gives different spiritual gifts to his workers; wisdom, knowledge, faith, healing, prophecy, giving, teaching, preaching, and interpretation of tongues. Our fleshly body is made of many members, the hand has its work to do, the foot has work to do, the mouth and all the members of the body have a work to do, if all members of the body work together properly the body has growth, health and strength.

We can work together for Jesus when: we sing songs of praise, public and secret prayers, give attention to preaching, teaching in Sunday school, and living the life of Jesus in word and deed. Working together makes life's burdens lighter. Gal. 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Good works glorify God. Matt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which

is in heaven."

The last command that Jesus gave to his followers was, to go and preach the gospel to all nations. The apostles began to work in Jerusalem and soon the church of over 3,000 souls were working together in unity. Satan, the enemy of the church began to gather his workers together, they killed and scattered the church members. They fled to other cities and homes, but everywhere they witnessed and taught the plan of salvation. Sinners were converted and began to be workers together for Jesus. The church increased greater than ever.

Satan saw that he could not destroy the church, persecution caused the church to be spread abroad and prosper. Satan started to work in another way to destroy the church, he pretended to be a christian, but taught false doctrines, dressed in sheep's clothing, deceiving and turning many away from the truth, he is known as the antichrist. Those who work together for Jesus cannot work with unbelievers, with the unrighteous, with those who

walk in darkness and those who worship idols.

God commanded the children of Israel to be a separate people, many times they failed to obey, they worked together and worshiped idols. The church of Jesus Christ must be a separate people from the world (Satan's kingdom). II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." God will only receive and save those who are pure, clean and holy, those who take Jesus for their guide, pattern and example working together for Jesus.

100 years ago farmers in neighborhoods went together from one field to another to harvest their hay and grain. We have come to the age of improved machinery, one farmer can harvest a very large crop by himself and does not need others to work for him.

We are coming to an age where there is danger of selfishness. Selfishness will cause souls to be lost. Paul says, I beseech you also, that ye receive not the grace of God in vain. God gives his



grace freely, his free loving favour to all who will accept it. Tit. 2:11, "For the grace of God that bringeth salvation hath appeared to all men." I Tim. 1:14, "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." Tit. 3:7, "That being justified by his grace, we should be made heirs according to the hope of eternal life." Those who do not accept the plan of salvation that Jesus brought from heaven receive the grace of God in vain. The heirs of eternal life will live in heaven, worship God, walk the street of pure gold, eat of the tree of life, drink the water of life and live in heaven forever.

York, Pa.

## NEWS ITEMS

### WESTERNPORT, MD.

We, the Broadwater Chapel congregation began our series of meetings, Aug. 12th, with Bro. Paul R. Myers of Greentown, Ohio, as our evangelist. As he labored here for ten days, his messages were inspiring and uplifting, backed by the Holy Scriptures, which he so gracefully illustrated in the Chris-

tian walk of life. As a result of his labor three were baptized on Saturday before the communion services.

In the evening about 65 partook of this spiritual food through the natural body. We were glad to have representatives from so many congregations with us. We closed the meeting on the 21st with a harvest meeting. We wish to thank all who came from far and near to hear the blessed Word proclaimed. I feel sure all could say it was good for us to be in the services of our Lord and Saviour.

Carl Broadwater, Cor.

### NEWBERG, ORE.

The Shrewsbury Congregation met in regular quarterly council, Jan. 2, at 7 p. m., by singing hymn No. 131. D. K. Marks read Col. 2: 1-10 and led in prayer. Song No. 132 was then sung and our elder, J. L. Myers, took charge of the meeting.

The main business of the meeting was to elect officers for the New Year at the Shrewsbury and York church-houses. It was decided to get a new furnace for the York church. Our elder made several admonitions, the minutes were read and approved. We were led in prayer by Eld. J. H. Myers, song No. 577 was sung and we were dismissed.

Sister Shella Stump, Cor.

### BETHEL, PA.

The members of the Bethel congregation met in council on Saturday evening, Jan. 7, 1950. The

meeting was opened and presided over by our elder, David Ebling.

Minutes of the previous council were read. We elected an evangelist for our revival meeting which we hope to have the last two weeks of August. We plan to have a week's meetings at our mission point at Milbach, beginning Sunday, April 16, just following District Meeting. The services will be taken care of jointly by the ministers of the Bethel and Lititz congregations. We sincerely ask the support of all who can worship with us.

Elections for the coming year are secretary, James Kegerreis; treasurer, George Longenecker; auditor, Ted Snyder; Monitor agent, George Berkenstock; correspondent, Sara Weaver; chorister, James Kegerreis, assistant, Laura Ebling; Sunday school superintendent, James Kegerreis; teacher of adult class, C. F. Weaver; intermediate, Lloyd Reed; and primary, David Ebling.

March 11th will be our next council. Our District Meeting will be at the Bethel congregation on April 11th and 12th.

Sara Weaver, cor.

### A TRIP TO FALFURRIAS, TEXAS

On Jan. 3, O. T. Jamison and wife accompanied by Eld. W. S. Reed and wife, Sister Lucille Wingert and Bro. Tommy Jamison, started for Falfurrias, and arrived there the afternoon of the 5th. Our aged brethren and sister was happy to have us with them.

On Friday evening we had services at Bro. Gross' home. Bro.

Reed gave the message. Several visitors came in for the services. On Saturday evening we engaged in a love feast service with nine communicants, a very impressive service. This service was held in Bro. and Sister Gross' home also.

On Sunday we attended church where the Church of The Brethren and Mennonite worship together. Bro. Reed gave the message there.

On Sunday afternoon we had services at the home of Bro. Charles Whisler's, Bro. Jamison giving the message.

On Monday we went south to Pharr, Texas, where we met a friend, J. E. Miller, and Bro. and Sister Hoffditz, who are spending the winter at that place. Bro. and Sister Hoffditz accompanied us to the Gulf of Mexico and over into old Mexico. We enjoyed a very pleasant day together. We returned to Bro. Gross' Monday evening.

Tuesday morning we took our leave. They were loath to see us go, but hoping we may return again. In their isolated condition, they appreciate these spiritual blessings to the very fullest extent.

They expressed themselves as being built up in that most Holy Faith which was once delivered unto the saints. May God bless them and keep them looking forward to that happy place prepared for all who are faithful.

Bro. Reed and party stayed with us here at Quinter Thursday and Friday. They were with us in our Bible study Wednesday evening. He gave us a splendid message on Thursday evening, which was much appreciated. They left us Saturday morning, the 14th for Kansas

City, to be with the church there for worship on Sunday.

On Monday they returned to their home in Iowa. May the Lord bless every effort that is being put forth for the advancement of His kingdom.

Sister O. T. Jamison.

### NEWBERG, ORE.

The Newberg Dunkard Brethren met in council meeting Dec. 17th, with Elder E. L. Withers in charge. Elder Galen Harlacher read the opening scripture and led in prayer. The electing of officers was the main business. Bro. Withers re-elected elder-in-charge; P. E. Harlacher re-elected treasurer; Bro. Wm. Myers, S. S. Supt., with Bro. Galen Litfin, assistant; Sister Elsie Harlacher, church secretary, and Bro. Doyl Litfin, S. S. secretary.

It was decided to send \$15 to the Publication Board and \$15 to the Mission board, also decided to have Bro. Wm. Root hold meetings for us the last of January, if the Lord is willing.

We would be glad to have any who can to come to Newberg and help us in the work of His vineyard. We need to work as never before for the harvest will soon be past and the summer gone and Satan is devouring souls as a roaring lion. We just have to wonder how much longer our Heavenly Father can endure such evil.

Mollie Harlacher, Cor.  
315 W. Sherman St.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

## OBITUARIES

### RAY CLIFTON LEATHERMAN

Was born on September 13, 1906, and died Dec. 20, 1949, at the age of 43 years, 3 months and 7 days. He was the son of the late James and Verda Coffman Leatherman. On March 12, 1932, he was united in marriage to Mamie Smootz.

He leaves to mourn his departure his wife, his step-mother. Mrs. Lula Leatherman; two half-brothers, Herbert and Odell Leatherman; a half-sister, Mrs. Myrtle Michael; all of Antioch, W. Va., and a host of other relatives and friends.

He united with the Ridge Dunkard Brethren Church on Feb. 25, 1932. He was zealous in church work being Sunday school teacher and church clerk for a number of years.

Funeral services were held at the Knobly Church of The Brethren, by Bro. L. B. Flohr assisted by brethren Otto Harris and Z. L. Mellott.

Just beyond life's gateway

Is a garden bright and fair,  
Where again we'll meet our loved ones,

And there'll be no parting there.

Pain and sorrow will be banished,  
Gone all heartaches and all fears;  
Just beyond life's gateway

Where they count not time by years.

### MINISTERIAL LIST

Andrews, Harry E., R. 1, Grandview, Mo., E.



- Bashor, W. E., P. O. Box 826, Turlock, Calif., M.
- Bashore, Jacob, Pioneer, Ohio, E.
- Beery, L. W., Union, Ohio, E.
- Besse, G. Henry, R. 1, Uniontown, Ohio, M.
- Bowman, T. I., Port Republic, Va., E.
- Broadwater, Jonas, Piedmont, W. Va., E.
- Brown, J. D., Poplar, Mont., E.
- Bussear, Z. L., R. 2, Kaleva, Mich., E.
- Carpenter, Wm., R. 2, Pioneer, Ohio, M.
- Demuth, W. H., R. 4, Box 308, Waynesboro, Pa., E.
- Dickey, Howard, Box 23, Deer Creek, Ill., E.
- Dorsey, George, Salisbury, Pa., M.
- Ebling, David, Bethel, Pa., E.
- Ecker, Donald F., R. 2, Littles-town, Pa., M.
- Fahnestock, A. G., R. 3, Lititz, Pa., E.
- Flora, Joseph E., Dalias Center, Ia., M.
- Flohr, L. B., Vienna, Va., E.
- Glick, J. D., Dayton, Va., E.
- Gibble, Abraham, Myerstown, Pa., M.
- Gunderman, H. M., Goshen, Ind., E.
- Haldeman, Millard S., Quinter, Kans., M.
- Harlacher, Galen, Newberg, Ore., E.
- Harris, Otto, Antioch, W. Va., E.
- Heisey, Lester, R. 1, Laura, Ohio, M.
- Hostetler, D. W., Montpelier, Ohio, E.
- Hostetler, Vern, Montpelier, Ohio, E.
- Jamison, Dale E., Quinter, Kans., M.
- Jamison, O. T., Quinter, Kans., E.
- Jarboe, H. I., Caddoa, Colo., E.
- Johnson, H. Edward, R. 2, Waus-eon, Ohio, M.
- Keggerreis, James, R. 1, Lebanon, Pa., M.
- Kesler, B. E., R. 3, Goshen, Ind., E.
- Keplinger, Ben R., Brookville, Ohio, M.
- Koones, Emanuel, R. 4, Kokomo, Ind., E.
- Kreider, Lawrence, R. 2, Covington, Ohio, E.
- Leatherman, Minor, Nappanee, Ind., E.
- Mallow, Owen, Clearville, Pa., M.
- Marks, D. K., R. 3, York, Pa., M.
- Mathias Oscar, Hummelstown, Pa., E.
- Mellott, Z. L., Oakland, Md., E.
- Mellott, Homer, Oakland, Md., M.
- Miller, Abraham, P. O. Box 245, Bryan, Ohio, E.
- Miller, Clyde J. 409 N. Beech St., Bryan, Ohio, E.
- Morphew, Paul, R. 5, Wabash, Ind., E.
- Myers, Paul, Box 117, Greentown, Ohio, M.
- Myers, J. L., Loganville, Pa., E.
- Myers, Joseph H., Glen Rock, Pa., E.
- O'Brien, Chas., R. 5, Cumberland, Md., E.
- Parker, Herbert, R. 1, Ludlow Falls, Ohio, E.
- Pease, Walter C., Quinter, Kans., M.
- Peters, M. S., R. 1, Box 768, Modesto, Calif., E.
- Pratt, E. W., 1502 Linden Ave., Yakima, Wash., E.
- Reed, Hayes, R. 1, Box 605, Ceres, Calif., M.
- Reed, Ray, R. 1, Dallas Center, Ia., M.
- Reed, R. Q. E., Snowville, Va., E.
- Reed, W. S., R. 1, Waukee, Ia., E.

Reinhold, Benjamin, Rheems, Pa., E.  
 Replogle, George, Astoria, Ill., E.  
 Rice, Joshua, R. 3, Frederick, Md., E.  
 Robbins, J. P., Box 34, Potsdam, Ohio, E.  
 Roesch, Marion A., 511 E. 6th St., La Junta, Colo., E.  
 Roesch, Melvin, 147 Clinton St., Wauseon, Ohio, E.  
 Root, Wm. 1007 Main St., Great Bend, Kans., M.  
 Royer, Orville, Dallas Center, Ia., E.  
 Rush, Harley, R. 1, Amboy, Ind., M.  
 Schultz, Clyde, R. 4, Turlock, Calif., M.  
 Shank, Ray S., 216 W. Marble St., Mechanicsburg, Pa., E.  
 Shelly, Emmert, R. 1, Mercersburg, Pa., E.  
 Shumake, L. A., Louisa, Va., M.  
 Smith, Warren C., McClave, Colo., M.  
 Steele, D. B., 1 S. Garfield St., Wenatchee, Wash., E.  
 Strayer, O. L., Vienna, Va., E.  
 Surbey, Clarence, R. 1, Amboy, Ind., M.  
 Surbey, Howard J., R. 6, North Canton, Ohio, E.  
 Swihart, Floyd T., R. 3, Goshen, Ind., M.  
 Swihart, Roy R. 1, Goshen, Ind., E.  
 Taylor, Addison, R. 1, Buffalo Mills, Pa., E.  
 Withers, E. L., Newberg, Ore., E.  
 Weaver, Clayton F., Strausstown, Pa., M.  
 Webb, George, R. 1, Burgoon, Ohio, M.  
 Weimer, Elsworth, R. 5, Wabash,

Ind., E.

Wyatt, Rufus, 227 3rd St. N. E., Massillon, Ohio, E.

### SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and the Printer.

1. Place your name at the top of the article, directly under the caption or title, and your address, Post Office and State, at the end of the article.

2. Do not make sentences too long. A number of shorter sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather particular thoughts, or thoughts and their proving scripture quotations, into paragraphs and set them apart from the whole article by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together.

5. Write or typewrite on one side of the paper only.

6. If a word is too long to put it all on the end of a line, carry the whole word on to the next line.

7. Use direct quotation for scripture references; please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Give book, chap-

ter, and verse, "Jesus Wept," John 11:35, but do not put ( ) around the scripture reference.

8. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. Get acquainted with the Editorial Policy as passed by 1946 General Conference, (see G. C. Mins. p. 3, item 15, or this issue of the Bible Monitor) and check material you send to see that it is in line with this policy.

### EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting on decisions or position of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

### FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.

Second Sat. May—Mechanicsburg, Pa.

Third Sat. May—West Fulton, Ohio.

Third Sat. May—Berean, Va.

Third Sun. May—N. Lancaster County, Pa.

Fourth Sat. May—Orion, Ohio.

Fourth Sun. May—Shrewsbury, Pa.

Second Sat. after General Conference—Pleasant Ridge, Ohio.

First Sun. Sept.—Vienna, Va.

First Sat. Oct.—Plevna, Ind.

First Sun. Oct.—Walnut Grove, Md.

Second Sat. Oct.—Mechanicsburg, Pa.

Third Sat. Oct—Berean, Va.

Third Sun. Oct—N. Lancaster County, Pa.

Fourth Sat. Oct.—Englewood, Ohio.

Last Sun. Oct.—Bethel, Pa.

First Sun. Nov.—Shrewsbury, Pa.

### EXCUSES

D. Paul Reed

Webster defines excuses as follows: To pardon; to apologize; to free; remit; justify and pretext.

It is not so much the idea of making excuses, as it is to make such as God will accept. When we make excuses we expect (if honest with ourselves) to be justified and to feel free in the thing we have done or left undone. The excuse we offer, we feel should make the matter very clear to God and to man, just why conditions are as they may be.

We notice in Genesis, chapter 3, where our fore-parents, Adam and Eve,



tried to excuse themselves before God for eating of the forbidden fruit. Were their excuses accepted by God? No.

Gen. 2:17, "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." We may go from the east to the west and from the north to the south, and we will see cemeteries. "Unto the woman He said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and they desire shall be to thy husband, and he shall rule over thee."

"And unto Adam he said, in the sweat of thy face shalt thou eat bread, till thou return unto the ground."

God has never removed this sorrow and punishment, neither will He. In great sorrow and pain sons and daughters are born into the world. Man is still laboring and toiling to earn his living. Mother earth continues to bring forth thorns and thistles.

Now we see from the preceding verses of Scripture that the excuses of Adam

and Eve did not justify them before God. Will yours? Will mine?

Matt. 8:21-22, "And another of his disciples said unto him, Lord, suffer me first to go and bury my father." "But Jesus said unto him, follow me; and let the dead bury their dead." Luke 9:60 has this to say: "Let the dead bury their dead: but go thou and preach the kingdom of God."

I want us to keep in mind that Matthew informs us this was a disciple of the Lord's, who asked that he could be excused long enough to go and bury his father. There are enough who, are dead in trespasses and sins, to bury the dead. There is no communication with the dead. Our services to the living probably would avail something. Therefore to neglect to preach, teach and put into practice things that pertain to eternal life may cause us to offer many excuses that will not be accepted at the day of reckoning. You remember Jesus said, at that day many would say Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in

Thy name done many wonderful works? But the answer will be sad, that bitter; "I never knew you."

Luke 14:18-20. This scripture we believe is concerning largely the great marriage supper of the Lamb. But to be served by Him at that Great Supper depends entirely on our acceptance of Him, and the service we render to Him here on earth. Excuses never has nor never will be of service to anyone.

The first excuse, recorded in the 18th verse, probably was by man who dealt in real estate. His heart and mind was set upon earthly things. He had no time to serve the Lamb of God. Col. 3:2 tells us, Set your affections on things above, not on things on the earth." Where is your affection, and mine; on earthly things, or heavenly things?

The second man's excuse was that he had bought five yoke of oxen and, he prayed to be excused. This man may have been a great cattle dealer. It is very plausible that real estate men, and cattle dealers are men who are in possession of much of this world's goods, and the

scriptures teach us that this world's riches are very dangerous.

Mark 10:23-25. "And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Another thing of interest about these men were their hospitality. They seemed to be real gentlement, very polite, men who probably visited the sick, poor, blind, orphans and did many other good deeds; but friends that of itself is not enough. "Ye must be born again." Sad to think about, but hell will have a large number of nice, quiet, respectable, good moral people.

The third man's excuse was that he had married a wife, therefore I cannot come. He didn't try to make any nice excuse at all, he frankly said I cannot come. Well, we had just as well be that way about the matter, and not make two crimes out of one. We don't fool God at all, we only fool ourselves.

This man's excuse may far exceed many of ours, especially, when it comes to attending services at the house of the Lord regularly. In the summer many have high blood pressure and can't stand the heat, and in the winter they have low blood-pressure and freeze to death; also some are very nervous and afraid of bad roads. However, let some store put on a special sale, or some farmer have a livestock sale and they forget all about their blood pressure and nervousness. They also see to it that they are there on time. Do you believe this is well pleasing to God? Our foreparents waded through snow, sleet, mud and rain to establish these little churches that are dotted about over this land and country. Now what are you and I doing to maintain them? Just what kind of a church will you and I leave to hand down to our children of tomorrow?

In conclusion I want to say this. To the sinner, you have no excuse for not accepting your Lord and Savior, that will stand in the day of judgment. To those of us who claim to know

Him, if we fail to follow Him all the way, remember we make it our choice, and there is no excuse that we can offer that will justify us, for having done so.

Carthage, Va.

## LIGHT

Wm. N. Kinsley

John 8:12, "Jesus spake unto them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." I Tim. 1:10, "By the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

John 9:5, "As long as I am in the world, I am the light of the world." John 1:4-9, "In him was life; and the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light but was sent to bear witness



of that light. That was the true light which lighteth every man that cometh into the world."

John 5:35, "He was a burning and a shining light: and ye were willing for a season to rejoice in his light." John 12:35-36, "Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

Matt. 5:14, 16, "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Luke 12:35, "Let your loins be girded about, and your lights burning." Luke 2:25-26, 30, "There was a man in Jerusalem, and the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light

to lighten the Gentiles and the glory of thy people Israel."

John 12:46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." I John 1:5-7, "This is the message which we have heard of him, and declared unto you, that God is light, and in him is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

John 3:19-21, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither come to the light, lest his deeds should be reprov'd, but he that doeth truth cometh to the light."

II Cor. 4:6, 3-4, "For God who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. If our gospel be hid it is hid to them that are lost: in whom

the gods of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them."

Eph. 5:8, 14, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Psa. 27:1, "The Lord is my light and my salvation."

Psa. 36:9, "For with thee is the fountain of life: in thy light shall we see light."

Isa. 60:3, 1, "The gentiles shall come to thy light, and the kings to the brightness of thy rising. For thy light: come, and the glory of the Lord is risen upon thee."

Matt. 25, "Of the ten virgins, the foolish said unto the wise, give us of your oil, for our lamps are gone out."

Gen. 1:2-5, "The Spirit of God moved upon the face of the waters. And God said, let there be light: and there was light. And God saw the light, that it was good, and God divided the light from darkness. And God called the light day, and darkness night. The word light meaning: the source of knowl-

edge, a visible state, to illuminate, to produce vision, a public view or notice, instruction or knowledge and understanding.

#### Hymn

Walk in the light so shalt thou know

That fellowship of love.  
His spirit only can bestow  
Who reigns in light above.

Walk in the light thy path shall be  
Peaceful, serene, and bright.

For God by grace shall dwell in thee  
And God himself is light.

Hartville, Ohio.

### WHAT MAKES A HOUSE A HOME? FORGIVENESS

No one can walk forever without stumbling. Blessed is that member of the family, who when he does stumble, finds other family members ready to catch him before he falls. Or if he stumbles and falls hard, blessed is he if other family members tenderly lift him up.

No home can exist without forgiveness. No friendship can endure without forgiveness. Love is impermanent if forgiveness does not abide. In the happy home parents must learn to forgive each other easily. Parents must learn to forgive children,

not once a week or once a day, but many times a day or an hour. Children must learn to forgive each other.

With particular applicability to the home, we can pray, "Father forgive us as we forgive." What makes a house a home? Forgiveness.

The loss of a loved one is like that of a limb; time may heal the anguish of the wound, but the loss cannot be repaired.

Surrounded by those who constantly exhibit defects of character and conduct, if we yield to a complaining and impatient spirit, we shall mar our own peace without having the satisfaction of benefiting others.

Real spiritual happiness comes from suffering.

All that we really have is what we give away.

#### DEVOTIONAL LESSONS FOR FEBRUARY

Theme: Old Testament Repentance.

##### I. Confession of sin enjoined.

Memory verse, Psa. 22:27. "All the

ends of the world shall remember, and turn unto the Lord."

Wed. 1—Jer. 31:1-9.

Thurs. 2—Jer. 36:1-10.

Fri. 3—Jer. 50:1-6.

Sat. 4—Ez. 7:1-16.

##### II. Confession of sin enjoined.

Memory verse, Prov. 9:6, "For-sake the foolish, and live; and go in the way of understanding."

Sun. 5—Ez. 9:1-7.

Mon. 6—Ez. 11:14-25.

Tues. 7—Ez. 14:1-11.

Wed. 8—Ez. 16:48-63.

Thurs. 9—Ez. 18:19-24.

Fri. 10—Ez. 18:25-32.

Sat. 11—Ez. 20:39-44.

##### III. Confession of sin enjoined.

Memory verse, Psa. 147:3, "He healeth the broken in heart, and bindeth up their wounds."

Sun. 12—Ez. 33:10-16.

Mon. 13—Ez. 37:21-23.

Tues. 14—Ez. 43:1-9.

Wed. 15—Dan. 4:19-27.

Thurs. 16—Hosea 2:1-14.

Fri. 17—Hosea 3.

Sat. 18—Hosea 5:8-15.

##### IV. Confession of sin enjoined.

Memory verse, Isa. 31:6 "Turn ye unto him from whom the children of Israel have deeply revolted."

Sun. 19—Hosea 10.

Mon. 20—Hosea 14.

Tues. 21—Joel 1:13-20.

Wed. 22—Joel 2:12-17.

Thurs. 23—Amos 4:6-13.

Fri. 24—Amos 5:4-20.

Sat. 25—Jonah 3.

##### V. Confession of sin enjoined.

Memory verse, Isa. 59:20. "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Sun. 26—Zeph. 2:1-7.

Mon. 27—Zech. 12.

Tues. 28—Mal. 3:7-13.



# BIBLE MONITOR

Vol. XXVIII

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No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PREPARE TO MEET THY GOD

While in the garden of Eden, man likely received much joy and satisfaction from his meetings and his fellowship with God. However when man sinned, he was afraid of God and also God withdrew Himself from man. Man has suffered much sorrow and toil in his effort, to again find God and the blessings which God has in store for him.

God wishes to fellowship with man and bless him but it must be done in God's way. Man sinned and is still sinning. God will not fellowship with sin and will not fully bless man as long as he has sin in him. God is merciful and has labored long with man in order to teach and direct him in the way to rid himself of sin.

God labored long by send-

ing prophets to direct man in the way that he should go. Finally God sent His only Son that man's sin might be forgiven and that he might rightly serve Him. The apostle John tells us of the message that our Savior brought for us, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7.

God will fellowship no darkness, (sin). The only way we can serve God and ever expect to meet Him is to faithfully walk in the light of His glorious Gospel.

Christ's message says, walk in the light as He is in the light. This is a big task while we are in these sinful bodies of clay. There is only one way by which we can possibly hope to do it, that is to have our sins washed away, as His word directs, and then faithfully obey His way of living as He taught us, either directly or through His apostles.

Man has attempted to prepare to meet God through Altar worship, through Tabernacle worship, through Temple worship, and now through Church worship. God has sent His instructions, so ordain I in all the churches. Sorry some of the churches are not willing to accept or even attempt to practice all these instructions. Some say that they are not necessary and that they will, prepare to meet God their own way. God has warned us not to be deceived for the instructions that His Son gave are the only correct ones.

Will anyone dare say that their own way enables them to walk as Christ walked? John promised us christian fellowship one with another and the cleansing of sins by

the blood of Christ but only if we walk in the light of Christ's glorious gospel. History repeated itself over and over of the calamities, wars, pestilences, and sufferings that man has gone through just because, he was trying to meet God by his own ways and methods.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth," Psa. 145:18. David had already learned this fact and it has proven its truth over and over and is still God's promise today. Why is man so ignorant that so few are willing to call upon God in truth and to depend entirely upon His instructions?

God has given us the method to finance His church, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," I Cor. 16:2. God has given us the letters of instruction through His apostles. God has given us His Holy Spirit to interpret His instructions and to guide us in the way of all truth. God has promised, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep

those things which are written therein," Rev. 1:3.

The penalty of sin has been death from the very beginning. Also Christ has taught, just as the Prophets, that God will not always strive with man but will end man's disobedient wandering some day. Paul advised Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine," I Tim. 4:13. Yet, even in this enlightened age, how many are reading God's word, praying and regularly attending to their church privileges and duties? Can it be that we fail to appreciate what God has prepared for us?

## THE WORK OF THE MINISTRY

Paul R. Myers

In the organized church of Jesus Christ, we find that several offices are clearly and definitely established, as recorded in the Word of God. Three of these offices are elder, minister and deacon and the necessary qualifications for each office are defined in the New Testament.

Regarding the office of an

elder, he must be blameless, the husband of one wife, sober, of good behavior, etc., as qualified by the Apostle Paul in writing to Timothy. I Tim. 3:1-7.

In the same chapter in verses 8-13, Paul gives the necessary qualifications for a deacon. They must be not given to much wine, not greedy of filthy lucre, etc.

The qualifications for a minister of the gospel are included in the qualifications for an elder or deacon. One is as essential as the other. What is required of an office holder is required of their wives. According to the Word of God, we must conclude that each of these offices are very important. Whoever is called to one of them, it behooves him to take the matter seriously and by the help of God, faithfully serve his office. It requires sincere devotion to duty and the absence of the fear of man.

In confining a few thoughts to the work of the ministry, in the 4th chapter of Ephesians, we read that God gives diversity of talents, which includes talents for the work of the ministry. Therefore, since such work



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is appointed of God and He gives the necessary talents to man to perform that work, whatever man might accomplish by way of the ministry, the credit and honour should go to God and not to the man.

When a church body, directed by the Holy Ghost, calls a brother to the ministry, they are placing a great responsibility upon that man. It certainly must be concluded, that as that brother takes up the work placed upon him, the church should back him with their

prayers, their presence and their full cooperation.

The work of a minister is like a woman's work, if it is well taken to heart, it is never done. There is no time during wakeful hours, which oftentimes is at the midnight hour, but what the work of the church is on their minds. Meditating on subjects to speak on. Meditating on the work of the church, on the sick, on duties which accompany the office of the ministry.

In addition to preparing sermons for their regular turn behind the sacred desk, they must be prepared at all times to take the place of an absent minister, whose duty it may have been, to speak that certain time. Regardless, if the church house is full or nearly empty, it is expected that the minister be there and prepared for duty.

It is his responsibility. While he is serving his congregation he is serving his God and such service brings joy to the individual.

It seems to be a fast and set rule, that if a minister happens to be present at another congregation during the hour of service, he is automatically expected to

bring the message of the hour.

It doesn't seem to matter if you are not fully prepared, nor how bad you would like to hear a minister that is present speak, the responsibility is yours and you are expected to bring an interesting message. Such is the work and joy of the ministry, and I say duty.

Bro. Samuel Sprankle, who was an elder in our mother church set a very good pattern for any ministers of the gospel to follow. I am very thankful it was my privilege to learn to know him. He was very diligent and aggressive in his ministerial work. He was a farmer by occupation. Regardless of the pressing work on the farm, his church work came first.

Many times he literally neglected his farm to serve his church and Lord. If he received a call to go to the sick bed, to preach a funeral, or whatever the work may have been, he did not hesitate to unhitch his team in the middle of the day, the middle of haymaking or harvest and go. All through his life, he performed the many duties of a minister besides

speaking on Sunday morning. Did God bless his efforts? He surely did. Besides blessing him with one of the most productive farms in Stark county, Ohio, there is no question in the minds of those that knew him, but what he is enjoying the shining courts of Heaven today.

A minister of the gospel is similar in some respect, to a physician. It is their duty to render spiritual remedies, to offer spiritual encouragement and to help the spiritually sick. A doctor, in order to be successful, goes when called. Such should be the decision of every minister of the gospel. Put your own interests in the background. Consider the other person, first. Above all, live what you preach. If you do not, your hearers will not cooperate with you and your ministry will be non-effective.

The duties of a minister are many and they are varied. The work of the ministry does include the teaching of God's Word, service to the congregation, etc. In addition, Paul teaches in II Tim. 4:5, "But watch thou in all things, en-

dure afflictions, do the work of an evangelist, make full proof of thy ministry." To carry out that one verse involves a life of living. To watch in all things means to me that whatever a minister does, consider first, what effect it will have on his life, his ministry, the church, and the Word of God. To watch means to guard. How true it is, that someone can do a certain thing and it is alright. Let the minister do it and he is sharply criticized.

It behooves every minister of the gospel to be extremely careful in all things. To be seen entering or leaving any questionable place, gives license to others to frequent such a place, because if it is alright for the minister, it is alright for the lay-member. We surely should be very careful in all things. In our business dealings, in our example in every day living, in not becoming involved with the things of this world, in our speech, etc., because someone may pattern after the minister, and surely each minister should be very careful what kind of a pattern he is making.

Paul admonishes the minister to endure affliction. Webster says affliction means to endure long pain of body or mind. The Bible teaches that affliction is a way of hardening or qualifying a man. Experience has taught many of us that our mind can be pained and worried about the work of the church. It becomes riveted on our mind to such an extent that it bothers us day and night. It can become an affliction to us. Yet, a minister must have enough faith in God to believe that everything will come out alright and while he must have such faith, he must have it in sufficient quantities to impart the same faith to the congregation.

Thinking in terms of bodily affliction, we are reminded of the untimely death many of the apostles endured. Even Jesus himself, suffered crucifixion on the cross. If we permit our minds to wander a bit, we can soon call to mind quite a few ministers of the gospel, who lived and suffered much in our day. They bore their afflictions with grace. If such should be our lot in the future, let us bear



our afflictions in the same manner. A few of these instances which we personally are acquainted with, proves that Paul knew what he was writing about.

The third clause of that verse says, "do the work of an evangelist." The dictionary defines an evangelist as a traveling preacher. We conclude by this thought that when a minister is out in the field of evangelism, seeking lost souls, that he is as much at his post of duty, as if he were behind his own home pulpit. Jesus came to seek and save the lost. Paul was a great missionary, and according to the quoted scripture, if called, we should serve as an evangelist.

The last part of that verse says, "make full proof of thy ministry." This involves faithfully carrying out all the responsibilities placed upon you by the church. We want to make sure that the proof will stand before God, rather than man. In every respect, we are to live a witnessing life for Christ, under all circumstances, being a true servant and doing our full duty.

This world offers men, offices of great importance,

ranging from corporation executives to the presidency of the United States. Such offices fade into insignificance when compared to the ministry. Such offices are man given and carnal. The office of the ministry is given of God and is Spiritual. Such offices carry great salaries, payable in monies. The office of the ministry carries a salary, not payable in money, that has a greater value than dollars and cents can buy. To be given the privilege of breaking the Bread of Life unto the lost carries with it sufficient worth and value that money could not add a thing. Never preach a single word for money, else that, and that alone, is all you ever will get out of it. Things eternal are not appraised in terms of silver and gold.

In closing, I would like to appeal to all the young ministers especially, to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." II Tim. 4:2.

Only by obeying God's word can we ever expect to hear the words, "Well done, enter thou into the joy of

thy Lord."

Box 117, Greentown, O.

## PREACHING

Otto Harris

"And he said unto them, go ye into all the world, and preach the gospel to every creature." Luke 16:15.

Among the means which God has appointed to proclaim his eternal word of truth to all the world, the living voice has advantage over all others. The living speaker has power to arrest attention, and to adapt his language to the character and occupation of his audience. Besides, a large portion of the human family cannot read, but all can understand their own language when spoken. Jesus, therefore, before taking leave of this world appointed a living ministry, endowed them with the ability to speak the language of other nations, and commissioned them to go into all the world and preach the Gospel to every creature.

William Jennings Bryan said on one occasion, "No substitute can be found for the pulpit. Earnestness

which finds expression through the voice can never be communicated through the printed page."

It is said of the sermons of Elder James Quinter that they were accompanied with an inspiration that could be fully felt only by hearing them.

Turning to God's word, we find that preaching the Gospel is an ordinance of God, and was used in the primitive church. Despised as the preaching of it was at first, and still is by many, "it has pleased God by the foolishness of preaching to save them that believe."

In the beginning of the Christian church wherever the gospel was preached, it excited great attention; it brought strange things to men's ears. Even though many were greatly prejudiced against it, yet we find it became, the power of God unto salvation, to many. The faithful preaching of God's word, shows men their true state before God.

The word of God is a mirror that does not falter. It shows men their hearts. It not only tells men what they ought to be, but it tells them what they are. Often

persons are surprised, when they sit under the preaching of a gospel sermon to hear their own case and character exactly described. It is not uncommon for them to charge someone with having been to the minister before hand to tell him their case. But the Bible tells us "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Salvation is the grand object in view in preaching the gospel. Nothing so great, nothing so important, as the salvation of a soul which must be happy or miserable forever. Without the gospel we could never have been sure that God would pardon us; we could never have known upon what terms he would do it. But the gospel is a message from God himself, assuring us not only that "there is forgiveness with him," but inviting us to apply for it and accept it.

It is sad to think that poor thoughtless mortals should

treat the means that God has appointed for their salvation in a light and profane manner. But how often this is the case, irreverence, laughing, sleeping in time of divine services! Perhaps the preacher himself is somewhat at fault. Perhaps it is not the gospel he preaches; or he is unaffected by it himself. He performs his duty as a school boy his task. The people come expecting nothing; they go away having obtained nothing. But where the gospel is faithfully preached the blessing of God more or less follows.

What a blessed thought to know, that Jesus is really and truly with his people when they meet to pray and praise and hear his word. "Lo I am with you always, even unto the end of the world." "Where two or three are gathered together in my name, there am I in their midst." Bless Jesus for the precious promises and bless his name for the fulfillment of them. We know he is with us in spirit, to observe, to guide, and encourage us.

Dear fellow ministers, let us adorn and recommend



this blessed gospel to a sinful and dying world.

Antioch, W. Va.

## ONCE SAVED. ALWAYS SAVED

W. E. Bashor

I shall attempt, to answer the other major points in the article, of this paper, that of "eternal security."

The first scripture that was used in defense of this subject, was I John 5:18, The King James version reads, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Now notice the reading of the Revised Standard version, "We know that any one born of God does not sin, but He (Christ) who was born of God keeps him, and the evil one does not touch him." All the modern versions render this passage the same. Christ is the one born of God, and it is Christ that keeps the evil one from touching him.

How does Christ keep him? Paul says, in II Tim. 1:12, "For I know whom I have believed and am per-

suaded that he is able to keep that which I have committed unto him against that day." The answer is or depends upon us, we are the one to commit unto Christ that which is to be kept. If we fail on our part then we are not forced to commit ourselves unto the Lord. We are still free moral agents.

Now let us go to his second scripture which in his mind proves the whole issue John 10:27-30, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand. I and my Father are one." No man is able to pluck them out of my Father's hand. This is a qualifying statement, showing that there is no power able to pluck his sheep out of the hand of he Father. This scripture does not even intimate that a man cannot of his own will, sin or fall from Grace. They ask, how are we to be separated from God? I answer by our own lusts! James 1:14, "But every man is tempted, when he is drawn away of his own lusts, and enticed."

It will be well to notice that James was talking to the Brethren, 2nd verse, and warning them not to be tempted. Notice the 12th verse, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." When are we to receive the crown of life? Let Paul tell us, II Tim. 4:7-8, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give to me at that day."

Crown of life, and crown of righteousness, are the same thing, or eternal life. And Paul says he is to get it at that day or the judgment day. Hear Christ, Matt. 25:34, "Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Here Jesus is comparing the condition of the sheep, and the goats, and the reward is at the judgment. That is when we receive eternal life.

In this life our eternal salvation is based on condi-

tions of obedience. We inherit eternal life. We are heirs of God, Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" We shall be heirs of salvation, we haven't received it, as is plainly taught in this passage. John in Rev. 2:10, says, "Be thou faithful unto death, and I will give thee a crown of life."

Now let us note some examples of the falling away of some Christians of the New Testament. One divine example is more important than all the vain reasoning of the religious world.

In Col. 4:14, "Luke, the beloved physician, and Demas, greet you." Here Demas, along with Luke, is to be received by the church at Colosse. In Philemon, 24, Paul calls him "my fellow-laborer." Then later in II Tim. 4:10, Paul says writing to Timothy, "Demas hath forsaken me, having loved this present world." The love of the world, had led Demas to forsake God.

Again in I Tim. 1:19, Paul says, "Which some having put away concerning faith have made shipwreck. Of

whom is Hymenaeus and Alexander." Here is to be seen, that they have made shipwreck of their faith. To make shipwreck, is to lose their faith.

One more scripture shows that it is possible to be once saved and then be lost. Here Christ is talking to his Apostles, John 15:1, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it might bring forth more fruit. 5th verse, I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire and they are burned."

To be in Christ, is to be in a saved condition. Paul says, For we are all one in Christ Jesus. Christ says, if ye are in me and don't bear fruit, you will be cast off and cast into the fire. What could be plainer.

These passages and many more teach us that it is pos-

sible to fall from grace, and to be lost even after we have received pardon of our sins. John's letters to the seven churches of Asia, are a warning to us, to be faithful unto the end.

Turlock, Calif.

## NEWS ITEMS

We have a number of copies of back issues of the Bible Monitor that will be sent to anyone who will appreciate them, free of charge. Please state definitely which issues you can use when ordering them.

—Editor.

## PIONEER, OHIO

The Pleasant Ridge congregation held their December council at 10:00 a. m., December 30, 1949. Elder Abraham Miller of the Pleasant Ridge congregation opened the meeting by reading the first chapter of James and commenting on same. He gave us very good advice that we might have a closer walk with our Saviour. Bro. Miller then led in prayer.

Elder Melvin Roesch took charge of the council meeting. The reports of the clerk and treasurer were read and accepted by the church, then the visiting brethren gave their report. Most of the members were found in loving union. There were several ministers mentioned to hold revival services this fall, and we will know later who can serve.



Elder Melvin Roesch was chosen for our elder for another year, and not much change for the balance of the officers. Next came the Sunday school organization with not many changes in the officers.

Bro. Vern Hostetler was placed in the Elder's position at our fall lovefeast. May the Lord be with him that he may serve his position well.

May we all pray that love and union might exist in the church, that more good might be done and that we might be able to win more souls to Christ and have a few stars added to our crown.

May we all be faithful and be on our guard so when death comes we might be ready to meet it as we know not the day or the hour. Pray for one and all that we might let our light shine brightly for the best we can do we may come short. May God's richest blessings be with us all.

H. A. Throne.

### WAUSEON, OHIO

The West Fulton congregation met in regular quarterly council Thursday evening, Dec. 22, 1949. The services were opened by singing hymn No. 47.

Bro. Edward Johnson read Col. 3:1-4, gave some uplifting thoughts and led in prayer, after which our elder, Melvin Roesch took charge.

The main item of business was the electing of church and Sunday school officers as follows: Melvin Roesch was re-elected for elder; clerk, Bro. Johnson; trustee, Bro. John Carpenter; church chorister, Sister Alberta Armstrong; Sun-

day school superintendent, Bro. John Carpenter; Sunday school chorister. Sister Ruby Roesch.

We also selected our evangelist for this coming fall. We meet each Wednesday evening in the homes for Bible study.

We are looking forward to the District Meeting of District No. 2, which, the Lord willing, will be held at our church, April 11-12. Your prayers and attendance are requested that we all may be built up in that most Holy Faith.

Sarah Roesch, Cor.

### McCLAVE, COLO.

The Cloverleaf congregation met in regular council Dec. 31, 1949, with Bro. Jarboe opening the meeting. Our elder, Bro. Harry Andrews was in charge.

The minutes of the last quarterly council were read, and unfinished business was taken care of. Church and Sunday school officers were elected. Bro. Andrews was re-elected elder for the coming year.

The church decided to hold our spring Lovefeast April 15. We decided to hold our fall series of meetings beginning Sept. 10 to Sept. 24. The evangelist has not yet been named.

Meeting closed with song and prayer.

May we all have a greater desire to serve our Lord, more consecrated, in the future than in the past, and may his blessings rest upon the brotherhood.

Sister Bertha Jarboe, Cor.

### NEWBERG, ORE.

On Jan. 24th, Bro. Wm. Root of

Great Bend, Kansas, came to labor with us in the Master's vineyard. But on account of the extreme disagreeable weather we closed the meetings Sunday night, Jan. 29.

Bro. Root preached seven spirit filled sermons warning sinners to get ready for the coming of the Lord. A few were made to think of their condition but put it off for a more convenient season it seemed like. May the Lord bless Bro. Root for his earnest efforts and we hope he can come back sometime when the weather is more suitable.

Mollie Harlacher, Cor.

### NORTH CANTON, OHIO

The Orion congregation met in council Friday evening, Jan. 6. Opening song titled "Footprints of Jesus." Then Bro. Besse reading from Prov. 1, and leading in prayer. Our elder, Howard Surbey then took charge of the meeting.

The main business before the meeting was selecting delegates to district meeting. Also decided to purchase another sewing machine for the sewing for relief. Treasurer's report read and the closing of the meeting by singing:

'Tis So Sweet to Trust in Jesus

As the years come ang go,

And we travel to and fro,

Are we working for the Master

Or do we stir up strife and woe?

Are we laboring in God's vineyard

For the good that we can do,

Trying to follow the Master's foot-  
steps

For the laborers are few.

If but one soul we might lead to  
glory

And on to heaven rejoicing they  
go;

We shall reap our reward in heaven  
For the Bible plainly tells us so.

If we keep doing His will

And do not fall by the way;

We shall meet the ones gone before  
On that bright and golden day.

Closing prayer by Lester Senften.

We wish to announce that our evangelistic meetings will be held the first two weeks in September, with Bro. David Ebling of Bethel, Pa., consenting to hold these meetings. We ask an interest in your prayers for these meetings and our evangelist that souls may be saved and we may be built up spiritually. Plan your meetings so if possible you might attend some of these meetings with us.

Alvin Silknitter, Cor.

## OBITUARIES

### SISTER ISAAC CLINGENPEEL

Verda Marguerite, daughter of Edgar and Katie Miller, was born in Kokomo, Ind., Oct. 17, 1896. She departed this life Jan. 11, after a short illness, at her home in Ben netts Switch, Ind.

Surviving, with the husband, is one son, Francis Schacht of Kokomo; two brothers, Clyde and Frank Miller of Kokomo; two sisters, Mrs. Orville Smith of Kokomo, Mrs. Harry Collins of Tipton; also five grandchildren.

She united with the Dunkard Brethren church last fall and was a loyal member and a regular at-

tendant at all services.

With James Whitcome Riley we say:

I cannot say and I will not say  
That she is dead—she is just away;  
With a cheery smile and a wave of  
the hand

She has wandered into an unknown  
land,

And left us dreaming how very fair  
It needs must be since she lingers  
there.

And you—O! you who the wildest  
yearn

For the old time step and the glad  
return,

Think of her faring on, as dear  
In the love of there as the love of  
here.

Mild and gentle as she was brave—  
When the sweetest love of her life  
she gave—

To simple things, where the violets  
grew

Blue as the eyes they were likened  
to.

The touches of her hands have  
strayed

As reverently as her lips have pray-  
ed

When the little brown thrush that  
harshly chirped

Was as dear to her as the mocking  
bird;

And she pitied as much as a man in  
pain,

A writhing honey-bee wet with  
rain.

Think of her still as the same, I say,  
She is not dead—she is just away!

Funeral services were held at the  
Plevna Dunkard church with Elders  
Elzie Weimer and Emanuel Koonen  
officiating. Burial at Kokomo.

Tena Weimer, Cor.

## ORISON WILLIAM SMITH

Orison William Smith, of 212 E. Perry St., Tiffin, Ohio, was born near Tiffin, Ohio, to the family of John and Matilda Smith of June 22, 1904, and departed this life at home, on Jan. 21, 1950, at the age of 45 years, 5 months, 30 days. On Nov. 13, 1928, he was united in marriage to Ccyle Webb, and to this union was born one daughter.

About ten years ago he united with the Dunkard Brethren church, and continued with the church until death, about a week before his death he called for the anointing service according to the scripture, and expressed his willingness to be resigned to the Lord's will.

He leaves to mourn his departure a devoted companion; one daughter, Mrs. Dorothy Lehnhart of Sycamore, Ohio; his father, John Smith of near Bettsville, Ohio; two brothers; two sisters; one grandson, and many other relatives and friends.

Orison will be sadly missed by those who knew him, and was well known in the community in which he lived, which was evidenced by a large crowd at the services.

Services were conducted at the Turner Funeral Home in Tiffin, Ohio, Wednesday afternoon, Jan. 25, at 2 p. m. Burial was in the Sycamore cemetery south of Tiffin. Services were in charge of the writer, assisted by Bro. H. Edward Johnson.

Melvin C. Roesch.

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.



## SOME REMINISCENCE OF C. P. S. EXPERIENCE

D. Paul Reed

We trust the few lines we pen may find their welcome in the columns of the Monitor. It may not be of interest to some but to me it would be of much comfort, and interest to see in the columns of our much loved church paper an article from all C. O's. whether in actual service or not.

First, I wish to state my reasons for going to a place of that kind.

When I united with the Church of The Brethren, and later on The Dunkard Brethren, I made this my choice, and either church was opposed to going to war. This being true I promised not to take up carnal weapons of war against our enemies. The scripture teaches us to hear the church. Of course we would not be under obligation to observe something that is not scriptural, but this surely is not the case with destroying human beings.

We believe that taking the life of our fellowmen is

wrong under any condition, or circumstance, as was taught by the apostles, and Christ.

Matt. 5:38, through 44 says: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Also, Luke 6:27, through 35, Romans 12:14; 13:9 and many other scriptures could be given; but it seems that enough has been given to convince anyone that the devil is the instigator of war.

It matters not how plausible father, mother, brother or anyone else may make it sound, that going to war in defense of (what they call) your country is not wrong, does not justify you or I in so doing.

We will now try and give a little of our camp experience. However, we expect to refrain from giving our experience as much as possible, but will give some of it.

We were called to report to camp on April 5, 1945. This call, a summons we were very careful to respond to. I would like to drop a thought here. There is a call or summons coming to each one of us. It may not be for a decade or so for some, while for others it may be very soon; but that is largely immaterial to us, the thing that is important for us is to be ready when the summons comes. For when the call comes we will have to respond to it. Whether prepared or unprepared.

Back to our thought. It was no easy thing to leave a companion and four little children. But we are not complaining about this in the least. Neither do we seek honor from man; but

we do seek to have treasures in heaven where God will reward us.

We arrived at camp safe, but there was not a person in camp I knew, quite obvious this made it some harder to become adjusted to camp life. One evening as the beautiful sun was sinking deep into the far west, to my surprise, one of our much beloved elders and some others with him called us for a brief visit. One thing that the elder investigated was our financial circumstances. He added that we had not asked for the full allotment; but if we needed it just let him know and he would see to it that we got it. As I recall the Bro. said if the full allotment is not sufficient let me know and I will see to it that you do get all that is needed and broke out in tears. Can we forget such brethren, or experiences of that kind?

It seemed harder almost, to face those, who we knew had said hard things about us, with a smile than it did going to camp. Not that I had any desire to take vengeance on them; but because of their talk and conduct, they made me believe they hated

my very life's blood. However, I didn't expect anything else from the outside world; but to my sorrow and disappointment I did not find all of them on the outside.

Since my release from camp I came in contact with a minister who choose to thrust the sword a little deeper by saying that he did not feel that he could have gone to a place of that kind. His absurd reason was because he had not been raised that way. How inconsistent such foolish reasons are. And I want to say, God knows our hearts, and clothes will not hide what is in it either.

Where is Achen and the wedge of gold? Josua 7:21.

In conclusion I desire to thank each one who helped by way of contributing money, or any kind of service they may have rendered to me and my family.

Carthage, Va.

## UNBELIEF

Paul C. Weaver

Why is there so much unbelief in the world today? Do the people think God has

changed, or that the word has changed? Or do people want their own way more than God's way?

It seems we believe one thing and have scripture for it, yet so many people make light of it or try to hinder or discourage.

It comes to my mind of quite a number of things that the Church once upheld which are now ignored or turned down. Why is it? Is it unbelief? It actually must be. Surely if we believe a thing we will accept it.

Can we try to convince ourselves a thing is not necessary when the Word says it is? Maybe we do not read the Word enough.

We see that unbelief is not only of the worldly people. It is also found in those claiming righteousness, and if that is the case, can we expect anything of nonprofessing people?

Would anyone dare say Abraham was not a righteous man? Did he show any sign of unbelief? How about the promise of a child in his old age? Did he believe it? No! Gen. 17:17, "Then Abraham fell upon his face and laughed, and said in his



heart, Shall a child be born unto him that is an hundred years old, and shall Sarah, that is ninety years old, bear?" You see, as I mentioned, even the righteous men of old had some unbelief in their hearts.

Look at Moses. When told the host of Israel should be fed, as they were wandering in the wilderness for forty years, they were confronted with many hardships and famines. Num. 11:21, and Moses said, "The people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month."

It must have seemed incredible to Moses that God could do such a mighty thing. Even the disciples said those four or five thousand were too many to feed at once.

We see the disciples were as close to Christ, and the right, as anyone may hope to be, but they had not enough faith, or had unbelief in their hearts when the demoniac would be healed. Matt. 17:19, "Then came the disciples to Jesus apart, or privately, and said, Why could not we cast him out?"

verse 20, and Jesus said unto them, "Because of your unbelief: for verily I say unto you, if you have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Now let us look at it from another angle. Does Jesus just say that certain things are because of unbelief and let it go there? Is that all the meaning to it? I believe not. It seems to me as though we must suffer or are punished for our unbelief. Take our next example for instance; Zacharias, when promised that he should have a great son, wanted to know how he should know it was to be so. It seems that men so often act like children, always want to know the how and why of all one tells them. The apostle Paul said, "When I became a man I put away childish things."

Luke 1:20, "And, behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

Again, unbelief of the disciples when told of the resurrection of Christ, Luke 24:11, "And their words seem to them as idle tales, and they believed them not." Just think of any one saying that things that are facts, are just idle tales. I think if we would tell some people things of Christ's doctrine, they would seem as idle tales, and it would all come back again to the same thing, Unbelief.

We could give more instances of religious men's unbelief, but let us go to another side of the question, that of the ordinary run of people or the indifferent. Gen. 19:14, "And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, up get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked, to his sons-in-law." They thought Lot was mocking or idly speaking. Is there any danger of anyone doing that in this day and age?

Isa. 54:1, "Who hath believed our report? And to whom is the arm of the Lord revealed?" It seems to me that Isaiah was more or less

complaining with or about the people. He had prophesied concerning the Messiah that was to come, and he had said, "Who hath believed our report," as much as to say, "Does anyone believe my report? Also to whom has the arm of the Lord been revealed? Doesn't anyone receive of the Lord?" I don't think any one, in ages gone by, can say we have not received blessings from the arm of the Lord.

Matt. 13:58, "And he did not many mighty works because of their unbelief. See also Matt. 21:32. We find that Christ did perform many mighty works, but if one simply will not believe, how can God manifest himself? He will not force himself upon anyone, or force anyone to receive him. He could not do many mighty works there. The people had their own ideas. They could not be changed. They saw many of the healings that he did, yet were hard hearted, not willing to accept Him as the Supreme One. Don't let us be fooled in this day and age. I hear of some kinds of healing by those that follow not the ways of Christ.

Let us look at this side of the question for a moment. Is it not true that some people will stoop to most anything for gain of money or worldly honor? I have heard, recently, of cases where some were well paid to fain some ill, or disabled limb of the body, when they came into certain services, and in due time be prayed over and healed instantly, as Christ did, even throw away their canes and crutches immediately, and shout praises to God, when they were just posing as sick folk. Can any one doubt that such is the work of the evil spirit? Why should any of us just about halfway accept anything like this?

How can anyone that is a sinner or an unbeliever pray to God, and expect to be answered, except it is penitently? I feel sure that as long as one is willfully staying in an unsaved relationship with God, their prayers will not be answered. If anyone does not do the teaching and commandments of God, he or she is an unbeliever, or does not believe on Jesus Christ, the only One that brings salvation to us.

Let us go a little further. Remember when Christ was brought to trial? The Jews said, "Tell us plainly if thou be the Christ." And He said unto them, "If I tell you ye will not believe." Luke 22:67.

Another plain case of unbelief the Jews thought they could fool Christ, but he knew their minds before they spoke. John 12:37, "But though He had done so many miracles before them, yet they believed not on Him," speaking of the Jews. It has been said that the greatest sin is that of unbelief, and it has been well said. When we do not believe a thing is necessary, we are trying to justify ourselves for not doing it.

We could get plenty of reference to bear us out on this subject. I am made to think of one now, concerning healing, I Jno. 4:1, "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets have gone out into the world. It would be well if we could say as that one, (the father of the demoniac's son), said to Christ, "I do believe, Lord help thou mine



unbelief."

There are warnings concerning unbelief. Mark 16:14. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen. See Jno. 3:18.

We remembered how that some would not believe that Christ had risen, how Thomas was very firm concerning unbelief, yet he had to be shown. So many times we will not believe till it is proven, and then we are slow to accept it.

Christ said, "Blessed is he that believeth though he hath not seen. Christ was foretelling of his death and of rising the third day, yet they would not, or rather did not quite believe or understand it. Is it strange there is so much doubt, confusion, and unbelief in the world to-day?

Now, we can plainly see what the Word says about unbelief, Jno. 3:36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Does it do anyone any good to doubt, or deny things that are written? This verse makes it so clear that all can understand, Jno. 8:24, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins."

If we persist in not believing the teachings of Christ, is it not a sign that we do not believe that Christ is the Supreme One? Jno. 16:8-9, "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment, not on me."

We find that a heart of unbelief is an evil heart. Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." How can we depart from the living God? By no other way than having within us an evil heart of unbelief.

Heb. 4:11, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Jude 5, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having

saved the people out of the land of Egypt, afterward destroyed them that believed not." York Springs, Pa.

## CONCLUSIONS OF THE BRETHREN

### Annual Meeting of 1870

#### Plain Clothing

How is it considered for members to argue that the old order of the brethren, in wearing a plain garment, is the tradition of men, and say there is no scripture for such order? Answer: We consider it wrong for members to do so, and if they persist in such a course they should be admonished. See I Pet. 5:5; 1 Jno. 2:16.

#### Neglecting Attendance.

How is it considered for members of the church to absent themselves from meeting, from time to time, without any good or lawful excuse? Answer: We consider it wrong for members to absent themselves from meeting, and should they do so for three or four times, they should be visited to ascertain the cause; and if no good cause can be given, they should be admonished. Heb. 10:24-25.

### Sunday School

Does the Annual Meeting

consider it wrong for the brethren to hold their Sunday schools in their meeting house? Answer: We consider it not wrong, if such schools are conducted according to order, and by the consent of the church.

### Annual Meeting of 1871

#### Settling Difficulties

Would it not be in harmony with the scriptures, and the councils of our brethren, when there is considerable difficulty in a church, and the cause of the Master suffers in consequence of, for the elders of the adjoining churches to visit said church and set things that are necessary in order? Answer: We consider it would be in harmony with the scripture, and the order of the brethren, to do so.

### ADULT SUNDAY SCHOOL LESSONS

- Jan. 1—Spiritual Gifts. I Cor. 12:1-15.
- Jan. 8—He Uses Physical Body, Compare Christ's Body. I Cor. 12:16-31.
- Jan. 15—Love. I Cor. 13:1-13.
- Jan. 22—Prophecy is Commended. I Cor. 14:1-20.
- Jan. 29—Order in Church of God. I Cor. 14:21-41.
- Feb. 5—By Christ's Resurrection. I Cor. 15:1-19.
- Feb. 12—He Proved the Necessity of Our Resurrection. I Cor. 15:20-39.
- Feb. 19—Always Abounding in the

- Work of the Lord. I Cor. 15:40-58.
- Feb. 26—Paul Exhorteth Them to Relieve the Wants of the Brethren. I Cor. 16:1-11.
- Mar. 5—He Commendeth Timothy. Worketh the Work of the Lord. I Cor. 16:12-24.
- Mar. 12—Paul Encourageth Them Under Trouble. II Cor. 1:1-11.
- Mar. 19—By Righteous Faith ye Stand. II Cor. 1:12-24.
- Mar. 26—That of Forgiveness. II Cor. 2:1-17.

### PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Spies Sent to Canaan. Num. 13:1-3; 17-25; 32-33.
- Jan. 8—The People Murmur. Num. 14:1-10.
- Jan. 15—Joshua and Caleb. Num. 14:11-39.
- Jan. 22—Obedience Commanded. Deut. 6:1-19.
- Jan. 29—The Death of Moses. Deut. 34:1-12.
- Feb. 5—Joshua Succeeds Moses. Jos. 1:1-11; 16-18.
- Feb. 12—Waters of Jordan Divided. Jos. 3:9-17.
- Feb. 19—Walls of Jerico Fall. Jos. 6:12-21.
- Feb. 26—Joshua's Good Advice. Jos. Jos. 24:14-28.
- Mar. 5—Gideon and The Angel. Judg. 6:11-24.
- Mar. 12—God's Sign to Gideon. Judg. 6:33-40.
- Mar. 19—Gideon's Three Hundred. Judg. 7:1-14.
- Mar. 26—The Sword of the Lord and Gideon. Judg. 7:15-21.

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# BIBLE MONITOR

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No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## A HAPPY PEOPLE

"Happy is that people,  
that is in such a case: yea,  
happy is that people, whose  
God is the Lord," Psa.  
144:15. Turning to the  
latter part of Psalms 144,  
we find the characteristics  
"in such a case" of the people  
David is speaking of.

Their children do not  
speak vanity and are not ac-  
customed to falsehoods.  
Vanity of words and actions  
is not profitable in any age  
group. Falsehoods may be-  
come a habit, in order to  
gain one's ends, in any age  
group. Either of these al-  
lowed to become a part of a  
child, may be difficult to  
change in later years.

Their sons are healthy and  
vigorous as young plants.  
They are not brought up in  
pride, idleness and extrava-  
gance but with discretion  
and maturity of judgment.

"Let no man despise thy  
youth; but be thou an ex-  
ample of the believers, in  
word, in conversation, in  
charity, in spirit, in faith,  
in purity," I Tim. 4:12.

Their daughters are as  
cornerstones with strength  
and beauty of mind and  
body. Whose beauty is ex-  
emplified through gentle-  
ness of disposition, tender-  
ness of feelings, purity of  
mind; and a sincere desire  
to be useful in promoting  
the happiness of all classes.  
Oh, if the powerful influence  
of our young women was  
sanctified by the grace of  
God, and consecrated to his  
noble cause, what wonders  
would it accomplish and  
what a powerful factor for  
doing good it would become.

The older enjoy satisfac-  
tion and happiness through  
the results of careful plan-  
ning, tireless toil, and thank-  
fulness to God for His bless-

ings to them. This enjoyment and happiness would be impossible without cultivating reverence and holiness as God directs.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," Eph. 6:4. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33.

There is a continual danger of a people being injured in character and principles by the ungodly. Even the older but especially the young people, need to be very careful with whom they associate, with the places they go and with their speech and conduct. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," Phil. 4:8.

Not the wrongs done to us harm us, only those we do to others.—Longfellow.

## DOCTRINE

J. D. Brown

We are living in an age when doctrine is out of style. The popular churches of today have done away with doctrine altogether. The gospel teaches the time is coming when people will not endure sound doctrine, but will heap to themselves teachers having itching ears, II Tim. 4:3.

I believe we have arrived at that age. A great many of the ministers who are the most capable, so far as education is concerned, of preaching the real doctrine of the gospel of Jesus Christ, refuse to preach it completely.

I remember several years ago, one of the educated ministers of a certain church, said he was not a doctrinal preacher. I wish to say they have neglected preaching the doctrine until they dare not preach it. The church today wants preachers who will preach to tickle the ears, who will preach to satisfy the lust of the flesh, or the carnal mind. Rom. 8:7, says the carnal mind is enmity against God not sub-

ject to the will of God, neither indeed can be.

Jesus Christ severely rebuked the Pharisees, simply because they failed to recognize doctrine. Matt. 23:23, they were strong on tithing, but neglected the weighty matters of the law, the most important part.

Show me a people who are strong on doctrine, and I will show you a people who are likely to recognize the whole gospel.

The religion of Jesus Christ is supported by doctrine. Take away doctrine, and it is like cutting the trunk from under the tree, the entire structure falls to the ground and dies. The trunk of the tree is the source that every twig, no matter how large or how small, gets its support, or life.

So it is with the church, it exists by doctrine. Do away with doctrine and the church will perish. Christ says in John 15:5, I am the vine and ye are the branches. He teaches if we are severed from the vine, we perish.

I would like to liken the Vine, to the doctrine, or the fundamental principles of the gospel of Jesus Christ.

Jesus Christ was a doctrinal preacher, and we who are ministers of the gospel of Jesus Christ, if we be in Christ and if Christ be in us, we are duty bound to be doctrinal preachers.

Jesus preached faith, repentance, and baptism for remission of sins. He also preached footwashing to His disciples. He gave them to know, they also should preach footwashing. John 13, He said I have washed your feet for an example and then commanded them to wash one another's feet.

Then again he says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world," Matt. 28:19-20.

Peter was a wonderful doctrinal preacher. On the day of pentecost he preached faith, repentance, and baptism for the remission of sins. He condemned sinfulness. It pricked their hearts, and they were made to cry out, what must we do to be saved? Acts 2, tells how



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Peter was filled with the Holy Ghost, Christ in Peter and Peter in Christ.

Paul was a strong doctrinal preacher, He says I lay the foundation, and others build thereon, I Cor. 3:10. He also warns those who build on the foundation, how carefully they should be, because the foundation he laid was the Apostles, the Prophets, and Jesus Christ the chief cornerstone.

Paul felt the great responsibility resting on him, He says, woe is me if I preach not the gospel of Jesus

Christ. He instructs Timothy to, "preach the word, be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine," Tim. 4:2. "Make full proof of thy ministry," II Tim 4:5.

I believe there was at least two things resting on Paul's mind. First he had the church at heart, he knew the necessity of making full proof of the ministry. Paul also felt that the life of the church depended upon men, who were not ashamed of the fundamental principles of Jesus Christ. In the second place I think Paul felt that he would be held accountable to some extent for the doctrine Timothy preached.

Paul in Gal. 1:8 says, Though we, or an angel from heaven, come among you, and preach any other doctrine, let him be accursed. "All scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto all good works," II Tim. 3:16-17. Jesus Christ has established a law so ex-

acting, to enforce his doctrine, that no man can afford to trifle with the fundamental principles of the gospel of Jesus Christ.

Poplar, Mont.

## HE PREACHED JESUS

W. C. Pease

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Acts 8:35.

We find recorded in Acts 6, that Philip was one of those seven men; of honest report, full of the Holy Ghost and wisdom, who was chosen by the apostles, to assist in the work of the church. Later we read of what happened because of persecution. "Therefore they that were scattered abroad went everywhere preaching the word," Acts 8:4.

As we read on we find, how Philip became a power for Christ and the church, in the city of Samaria. It certainly is most interesting to read of the faith of this man who allowed the Holy Spirit to lead him, in spite of the discouraging things that had and were still, confront-

ing him.

Let us go to the 26th verse, "And the angel of the Lord spake unto Philip, arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Now someone might have said to Philip, "There must be some mistake. Why should you leave here, when you are accomplishing such great things, and go down into that desert? What can you hope to do there?" But we find that Philip arose and went. Philip had faith in God. We don't know just how far he had to go, but he believed that he was sent to be of service in some way. So no doubt he had his eyes open to see what he could do.

Let us read on, V. 27, 28, "And he arose and went and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

Now we notice that this man had been up to Jerusalem to worship. Evidently

he did not come in contact with anyone who told him of Jesus, but God knew that he had a desire to know His will for his life. So God used Philip to bring him the message.

What if Philip had said, "Well now, perhaps I better wait a few days and see what happens. If the Lord still wants me to go, then I'll go. The result would have been, that the eunuch would have passed by, and Philip would have missed him. But we notice that as soon as the Spirit bade him join himself to the chariot he ran forward. After the conversation which took place between them, we come to our text at the heading of this article, "Then Philip opened his mouth."

Just a short time before this, Stephen had suffered death because he opened his mouth. We read of Stephen in Acts 7. We certainly do not believe his work was in vain, however. Philip knew just what to do. He preached Jesus unto the eunuch.

We sometimes fail to speak to others about Jesus. We can talk to them about other things and other events, but the very thing

that might bring about the saving of their soul, we fail to talk to them about. Of course we should be careful what we say. The apostle James gave us some wonderful advice along that line.

Now what does it mean to preach Jesus? Philip was doing personal work at this time. He had been baptizing with the Holy Ghost and with fire according to the baptism of Jesus. Matt. 3:11. He loved the church of Christ, and was willing to be used of the Lord. I wonder if we act promptly like Philip did? Perhaps someone had erred from the truth and if something is not done the spiritual power of the church is weakened. We used to sing, Someone is drifting from Jesus. Drifting away from the Savior, someone is drifting, are you?

Someone may say, "I don't see why the church asks me to do this or that. I don't like to do it, and I do not see why I should." The church only asks us to do what God's word teaches, that will bind us together in unity and love, and bring us to the glory world

How well the writer re-



members how my parents gave me things to do that I did not like to do. As time went on I learned to like to do them; because it pleased, and also helped them. So it is with the things we can do for Christ and the church.

Philip ran forward. He might have hesitated, reasoning this was a man of too high position, to hear a simple gospel, but he did not.

It is evident that among the things Philip told the eunuch about Jesus, was the fact that he must be baptized. For Philip baptized him, and then we read that the Spirit of the Lord caught Philip away that the eunuch saw him no more. No doubt the eunuch was able to do great things for the Lord because of Philip's faithfulness.

May we be faithful, by putting on the whole armour of God, that we may be able to stand, and having done all, to stand. Quinter, Kans.

## WHAT IS CHRISTIAN BAPTISM?

By Wm. Root

"Baptism," first it is an ordinance, consists of three dips or three immersions.

Second it is an act of obedience. Jesus said, Jno. 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Third, baptism is a test of "faith," "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16:16.

Fourth, it is the complement of the inward birth, being two-fold, "of both water and Spirit," or of being born "of the water and of the Spirit." Baptism being the birth of water, the body being submerged in water, at the same time the heart of the believer is submerged by the Holy Spirit, washed by the blood of Christ, which is the birth of the Spirit.

Fifth, baptism is the "Answer of a good conscience."

Sixth it is "A symbol of spiritual cleansing."

Seventh it is, "For the remission of sins."

The Old Testament foreshadows Christian baptism. As Noah left the old life, so the Christian dies to sin. "Likewise reckon ye also yourselves to be dead unto

sin but alive unto God through Jesus Christ our Lord." Rom. 6:11.

In Noah's time the sinful world was buried in a flood, so we are buried in baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. This implies immersion, not sprinkling or pouring. When we bury we cover up, we bury the old man, that is we die in baptism, die unto sin. We do not baptize, (bury) live men, saved individuals, as some teach. we are resurrected to new life, when we rise to "walk in newness of life." Noah also passed through water, to enter new life, so we rise to new life, through baptism.

Noah proved faithful, by love and by obedience to God. So baptism is the answer of a good conscience. I Pet. 3:21. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of

Jesus Christ." So we say baptism is a test of faith.

We should take notice of the fact that the word baptism in the verse just cited is not the figure spoken of in the text, (is not a symbol or picture of salvation, as some teach). Why so? because the proceeding verse explains what the Apostle Peter was talking about. He says, "wherein few, that is, eight souls were saved by water," hence we say that water is the figure spoken of in the text.

Just as the eight were saved by water, "baptism doth also now save us." It is a symbol of a spiritual cleansing.

We have stated in the beginning of this article that "baptism" is an ordinance composed of three dips or three immersions, which is Triune baptism.

Triune means threefold, or three in one, being composed of the three, Father, Son and Holy Spirit. This is the trinity in unity and unity in the trinity.

The baptism of Jesus reveals this trinity. Matt. 3:13-17. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Note—The Trinity: The Father in heaven, the Son in the water, the Holy Spirit as a dove. In this we see the baptism of Christ as an example to follow, not only that, we find he put his approval upon it, for he himself baptized. Jno. 3:22-28. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

For John was not yet cast

into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

John answered and said, a man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him."

Jesus therefore, as he baptized into the kingdom of God, gave also a form of baptism for the church, when he said, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.

These words of our blessed Master teach Triune baptism. Triune baptism is universally taught and accepted, with but few exceptions. No church in existence can trace connection back to the apostolic age, without going through churches who practiced triune baptism.

Hence we say Christ gave the formula for baptizing,



which teaches triune baptisms or trine immersion, which means an immersion into each name of the Holy Trinity.

This formula reads: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The number of acts shown here is shown by the number of prepositional adverbial phrases, which is three. The same is proven in many corresponding sentences in God's Word, by analogy.

Therefore we are to baptize into each name of the trinity, which are three in one and one in three. Just as man is composed of spirit, soul, and body; the trinity is composed of Father, Son and Holy Spirit.

We therefore conclude John began baptizing, being commanded of God the Father, Jno. 2:23. Peter indorsed it, Acts 2:38, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost.

Philip practiced it, Acts 8:36-38, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is

water; what doth hinder me to be baptized? And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Peter commanded baptism, Acts 10:48. "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Great Bend, Kans.  
(To be continued.)

## SALVATION BY GRACE

W. E. Bashore

(Through an error, the article "Once Saved, Always Saved" was printed in the Feb. 15th issue, before the following article.—Editor.)

I have just received a copy of a paper published by the Brethren, and who calls himself fundamental. He has an article titled, "Saved by a Coat," in which he derides the plain people for their faith. Among other things he goes at length on two subjects, Salvation by

Grace, and Once saved, always saved.

I wish to discuss the first in this article, and then give attention to the second in another article. His first statement is that, "One is saved by the grace of God, through faith, plus nothing." Then he quotes Eph. 2:8-9, John 3:16, II Cor. 9:15, I Pet. 1:18-19.

First point that I wish to make is that any one passage of scripture taken by itself and not harmonizing it with the whole is a dangerous practice. That is just what the, "saved by faith only," theory does.

Second if we are saved by faith only, what becomes of Christ's statement Luke 13:3, "Except ye repent ye shall all likewise perish." Faith only, gives no room for repentance and we all know that it is required in the word of God, that we must repent of our sins, or else there is no forgiveness of sins.

In Acts 2:38, Peter in talking to the very ones that has crucified the Savior, when they asked him what they must do, said, "Repent, and be baptized every one of you in the name of Jesus Christ

for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here is an inspired example telling us that it takes something besides just simply a passive faith. Here they were told to repent and be baptized for the remission of sins. How different from faith only.

To be saved means that our past sins are forgiven and are to be remembered against us no more, Jer. 31:34. That is what the people on the day of Pentecost wanted, and that is what every man that is convicted of sins wants. When our sins are forgiven then we are in a saved condition, we are in God's favor.

Where in all the teaching of Christ and His apostles, when they were talking to a sinner, did they ever tell them that they could be saved by faith only. This is decisive, because they never failed to instruct them in the right way.

Christ said to Nicodemus, "Ye must be born again." Then he told him how, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The faith only

people, never quote this passage, for it would explode their theory. Here Christ said that it takes water baptism and also baptism of the Holy Spirit. Exactly in harmony with Peters directions, Acts 2:38. The gentleman stated that they took the scriptures literally, if so, why deny that water baptism is essential to salvation.

Now go to Acts of the Apostles, and read every case of conversion, where the man of God was talking to a sinner and see just what the instructions were that were given to them. One inspired example is worth more than all the vain reasoning of the religious world today. Acts 2:38, "Repent and be baptized for the remission of Sins." V. 41, "Then they that gladly received his word were baptized."

Acts 8:12, "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Acts 8:35-37, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

V. 36, "They came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized." How many of the faith only preachers, do you suppose in preaching faith only sermons, their hearers would ask to be baptized? I have heard them preach weeks at a time and never mentioned baptism. A different doctrine from what the apostles taught.

Here the Apostle Paul, in relating his conversion, Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Thus we could go on giving examples of the conversions in the Acts and all of them tell the same thing. There are three steps to salvation, namely, Faith, Repentance, and Baptism, leave any one out and you have not the promise of the forgiveness of sins, or the promise of the Holy Spirit.

Paul, in Rom. 6:17-18, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from



sin, ye became the servants of righteousness." When were they made free from sin? After they had obeyed from the heart, that form of doctrine given to them. Too plain to be misunderstood.

We hear the Word: Rom. 10:14, we believe the teaching of Jesus Christ; Acts 8:12, we confess that Christ is the Son of God; Rom. 10:9, we repent of our sins; Acts 2:38, and are baptized for the remission of our sins. Then we have the promise of the Holy Spirit. God has never failed to keep his promises but his promises are on condition if we will only obey him. How different is the Bible way than man's way.

The faith only theory is a product of the reformation and was not taught by the early church.

P. O. Box 826,  
Turlock, Calif.

## NEWS ITEMS

### KANSAS CITY, MO.

The church met in regular quarterly council Dec. 9, 1949. After opening devotions, the meeting was opened for business by Elder Harry Andrews.

The main item for business to come before the meeting was the election of officers for the coming year. Our spring lovefeast was discussed and the date set for April 29-30. We invite all those who can, to come and enjoy these meetings with us. All other business was taken care of in a Christian manner.

May we ever be found watching and praying, for we know not the day nor the hour when the Son of man cometh.

Dorothy Blocher, Cor.

### CERES, CALIF.

The Pleasant Home congregation held a two weeks' revival ending Jan. 20th, with Bro. William Root from Great Bend, Kansas, as the evangelist. Bro. Root preached the word with the spirit's power. It is our earnest prayer that the good seed that he has sown will spring up in all of our hearts and bring forth much fruit for the Master.

On Saturday evening, Jan. 21st, we had our lovefeast with Bro. Root officiating. There were 28 members that surrounded the Lord's table. We were glad to have Bro. Thomas and his wife with us on Saturday evening and also all day Sunday.

On Sunday, Jan. 22nd, we had Sunday school at 10 and preaching at 11 o'clock. Bro. Root brought us our Sunday morning sermon on "Non-conformity."

We had dinner in the basement, then in the afternoon Bro. W. E. Bashor preached on "Baptism." He outlined why we baptize in the name of the Father, and of the Son

and of the Holy Ghost. We were happy to have many from other denominations come and hear this sermon.

In the evening Bro. Root preached his farewell sermon. None were added to the fold, but we feel that all have been encouraged to press on with a greater determination to live for Christ. Doris Byfield, Cor.

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## OBITUARIES

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### CHARLES HENRY SINES

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Son of Minister Henry B. Sines and Harriet J. Mankis Sines, was born at Swanton, Md., Feb. 8, 1896. He departed this life Jan. 24, at the U. S. Marine hospital in Baltimore, Md., where he had been a patient since July 22, 1949, at the age of 53 years, 11 months and 16 days.

He was united in marriage to Martha Alice Teets, Sept. 16, 1929. To this union were born four daughters and one son, namely: Mary Jane, who preceded him in death Jan. 3, 1937, Vergie Ellen, Rosalie, Ester Mae, and James Henry, all of the home.

Bro. Sines is survived by his companion, Sister Martha Sines; three daughters; one son; two sisters, Mrs. Maggie Lewis, Corinth, W. Va., Mrs. Edith Friend; five brothers, Jonas W., Theodore, Perry H., all of Oakland, Md., Jasper Sines, Thomas, W. Va.; and Lester Sines, Cresaptown, Md., and many other relatives and friends.

Bro. Sines was a faithful member of the Dunkard Brethren church and served as a deacon in

the Swallow Falls congregation for about 12 years until God called him home. Bro. Charles was beautiful in life and in character. His love and kindness made for him a circle of friends that extended as far as he was known. He was always good, kind, true, and willing to help in time of need. His wife, children, relatives, and friends will sadly miss the tender touch of his willing hands in loving service. Since he is gone Heaven seems nearer, richer, and sweeter now that he has gone up there to live and be forever with Jesus his Saviour.

Funeral services were conducted from the Swallow Falls Dunkard church at 2 p. m., Jan. 28th, by Bro. W. A. Taylor assisted by brethren Z. L. Mellott, Jonas Broadwater and George Dorsey. His remains were laid to rest in the Bray cemetery.

Ruth Snyder, Cor.

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## IMPROVING OUR TALENTS

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C. M. Kintner

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As we have entered into another new year, the question is what can each one of us do to help more to enlarge God's kingdom this coming year than in the past. As God gives us time to improve our talents, may we send the gospel to others. Jesus says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19-20.

Thinking of the sad situation of so many people of the present age and how much they are in need of the true gospel. Also the Dunkard Brethren aims to teach and practice the teachings of God's word, we are confident that our own fraternity is able to supply ample manuscript for the Bible Monitor. It is encouraging to hear of the request, presented by the Publication board to General Conference, and that it was approved by conference.

May we see the fruits of their labors by helping our Monitor editor. May the elders of our church encourage their members, to help furnish plenty of edifying material, so that it would not be necessary to use so much selected material for the Bible Monitor.

May the Bible Monitor be sent forth beyond the borders of our brotherhood, that it may be the means of helping other souls to be

saved. It could be an answer to the Macedonian call; to come over into Macedonia and help us, Acts 16:9. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:47.

May the Lord grant that the church will shine brighter this year to the world than in the past. "And the gospel must first be published among all nations," Mark 13:10. It is the mission of the church to send the word of God to the world in these last times. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." Isa. 52:7.

The harvest truly is great but our ministers are few, may God help us to assist them, by helping to send the word through the Monitor.

For thousands die each day and hour. Oh: send the word and help somebody to-day.

Greentown, Ind.



## WORKING FOR JESUS

Susie Wisler

We think we are working for Jesus, but are we really doing all we can?

Many times we may think we do not have enough energy to do a kind deed, but we take time and energy to do something to get earthly gain.

Eph. 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

As we go over the highways we see some of the beautiful mansions in this world, which cost large sums of money. If someone was to give us one of these, we would think how wonderful it was to receive one of these mansions. However, if we had a mansion in this world and would become proud, selfish, and careless in God's work, it would be better to live in the poorest home and have peace with God. He has said, many times in his word, we should humble ourselves. I Tim. 6:8, "And having food and raiment let us be therewith content."

But Jesus has a mansion which is more beautiful and more valuable than the greatest one in this world, for his will last through all eternity. Why are there so many people who will not accept a mansion like this?

Jesus gives this mansion free and still there are so many who will not accept it. Jesus says in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In Luke 16:19-26 we read about the rich man, we believe there is not one soul that would want to spend eternity where he is, God has given us this sad story for a warning, so why not accept Christ and be saved?

Our friends cannot save our soul at the judgment day, but Jesus can. How important it is for each child of God to live a Christian life every day of our life, that we might be an example to the unsaved.

There may be those who are watching us and we are not aware of it. Many times we come in contact with more unsaved souls during the week than we often do on Sunday, then why should

we not try to live for Christ and the saving of lost souls every day of the week.

Ecclesiastes 12:14, "For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil."

Our earnest prayer and concern is that each one of us as members of the Dunkard Brethren church may earnestly and unitedly work together in God's vineyard for good.

Waynesboro, Pa., R. 1.

### W-A-T-C-H

Sister Josie Kintner

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," II Tim. 4:5."

W—Way: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way," I Sam. 12:23.

A—Actions: "One generation shall praise thy work to another, and shall declare thy mighty acts," Ps. 145:4.

T—Tongue: "Whoso keepeth his mouth and his tongue

keepeth his soul from troubles," Prov. 22:23.

"Keep thy tongue from evil and thy lips from speaking guile," Ps. 34:13.

C—Children: "Come ye children, harken unto me: and I will teach you the fear of the Lord," Ps. 34:11. "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God," Luke 18:16.

H—Heaven: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," II Cor. 5:1.

"And I saw a new heaven and a new earth; for the first heaven, and first earth were passed away; and there was no more sea," Rev. 21:1.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," I John 5:7.

We should watch and be very careful how we conduct ourselves, where we go, and what we do. For there is always some one ready to follow the example we set before them and it may be

our fault if they should go wrong and be lost.

#### To The Fathers

The little lad is watching you,  
He's watching everything you do.  
He's hearing everything you speak,  
He's watching every move you make.

He loves you Sir: You are his God,  
The ground you tread is sacred sod;  
You build his future day by day,  
By what you do and what you say.  
(Clayton P. Shepard.)  
Greentown, Ind.

### THE BLESSINGS OF GOD

Ruth M. Snyder

In the beginning God created the heaven and the earth. He put here a large variety of useful blessings—light and darkness, sun, moon and stars, dry land and sea, air, animals, and vegetables. Last of all He made man and placed him here to care for His creation. We notice that man had no part in bringing these blessings into existence, he being placed here last. But God supplied every need for man; food, supplies for clothing and homes, before He placed man here. God gave to man the highest knowledge of any earthly

creature—just a little lower than the angels. With this knowledge man was created for the purpose of serving God and using God's blessing to honor and glorify Him.

God has created and given man, the jurisdiction of six continents on which to live, raise animal life, and to till and raise all manner of vegetation. He has made the mountains and the plains for every need of mankind, even great works of nature in scenery for us to enjoy. We are filled with awe, wonder, and admiration, when we stop and comprehend the great works of God.

Wouldn't it be well to meditate on how we are using these blessings? Do we use them to amass great wealth from, and give God nothing (not even thanks) in return? Do we fill our gasoline tanks and travel for miles, all through the week and on Sunday and forget to go to the house of God to worship and give Him thanks for our automobiles and the power and intellect to operate them?

Do we thank him for our health and strength? Or do we just take it for granted



that it is coming to us? It is true that God is so just that he does bless the just and unjust alike. He makes the rain to fall on both the just and unjust and gives other blessings accordingly. But, dear reader, do not forget that God has placed us here as free moral agents to choose our own master—God or the Devil. It is true that some people think, although they do not give it much thought, they want to be on God's side. But that is where you are mistaken, dear friend, because it does take thought and much effort to be on God's side. It takes, as it were, paddling up-stream against currents and shoals, not just drifting with the tide of the worldly throng.

It is sad that there are people who are dishonest enough to steal, or cheat, another fellow being out of what is rightfully his. But most people are more honest than to do that. Yet in this honest class we find those who take God's blessings for granted and do not give God his service in return. If someone cheats or defrauds us we are not likely to trust that person again. God,

through His infinite mercy, does not operate on that basis. Or else what would happen were God to withhold the rain from the earth? Why, everything would dry up and vegetation, stock, and people would die. Suppose He would remove the air for only a few seconds. Would we not all be dead men? When the sun ceased to shine from 12 3 o'clock when our Saviour hung on the cross—how frightened everyone was? Were that to happen today, would we be any less frightened? Yet, I am afraid that many use the blessings of God every day, year after year, forgetting to give God the honor, thanks, and service due Him.

Mal. 3:8, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Science says that man can neither create nor destroy anything. True, man can construct and change the form of things, he can even burn many things, but the substance only changes from one form to another, as in burning the substance changes to various gases,

etc. Everything we are, everything we have, everything we use, God has created. But, oh, how sad are so many of the uses man has put those blessings of God to—into the worship of the creature instead of the creator.

Dear reader, what use are you making of God's gifts? Are you, too, robbing God? Would you want God to withhold His gifts that you have not been thankful for? I am sure you would not. Oh, that we may all strive to serve and obey Him closer in the future than we have in the past.

Our Master said in Matt. 9:37-38, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Who will answer the call to work for the giver of all good gifts in this sinful world?

R. 2, Oakland, Md.

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### COMPASSION

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D. Paul Reed

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Compassion means, literally suffering with another;

pity for another; sympathy.

On one occasion when Jesus was about to enter into a city called Nain, behold they were carrying out the only son of his mother, and she was a widow: and much people was with her.

When the Lord saw her weeping, He had compassion on her. "And He came and touched the bier: and they that bare him stood still. And he said, young man, I say unto thee, arise." Luke 7:14.

"It is quite natural that it was very hard thing for this widow woman to follow her only son to the silent city of the dead, and there see him laid to rest. She being a widow, it is very likely, she trusted in him to take care of many things that are needful to this life. Jesus knowing all her troubles, (as well as our), thought it wise for many reasons to deliver him to his mother.

Jesus has left us an example. Are we following it? We can not restore life as Jesus did; but we can render some kind of service. Jesus teaches us in Matt. 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have

done it unto me." James 1: 27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Another example, where Jesus had compassion on a beggar, who was also blind. The Master, and a multitude of people were journeying along, and as they "came nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by, and he cried, saying, Jesus, thou Son of David, have mercy on me." It seems to me there is a wonderful thought here.

Just as long as the poor beggar was out in the world of sin and folly, it seems that no one rebuked him, but just as soon as he cried out for mercy, from the Lord, he was rebuked. So it is with those who have never accepted their Lord and Savior. Just as long as you drift along with the devil, and his crowd; but little rebuking, or opposition you will meet with.

But begin to show an interest in the Lord, toward the saving of your soul, and you will be rebuked, vilified, ridiculed, and mocked. Many things will be done and said to discourage you in order to drag your soul down to a devil's hell. From the conduct, and conversation of some, we are made to believe that there are some who have their names on the church roll that are not free from all of the above stated.

Another thing about the blind man was his persistence. In all of the efforts the people made to stop him cries unto the Lord, the more he cried, until the Lord commanded that he be brought unto him. And Jesus said, "What wilt thou that I shall do unto thee? And he said, Lord that I may receive my sight. And Jesus said unto him, receive thy sight: thy faith hath saved thee." Luke 18: 41-42.

The grandest thought of all is, he did not only restore the blind man his natural eye sight, but He saved his soul. Sinner friend, He will save your soul, just as he did the blind man, if you will only let Him. He is still a Saviour of compassion, and



His arm to save has not shortened.

Jesus manifested His compassion, when He went to the home of Martha and Mary when their brother, Lazarus had died. To the mind of the writer it is obvious that Martha, Mary and Lazarus were orphans. We much believe this is one reason why Jesus often visited their home: to bind up their broken hearts, and to bring comfort, and cheer to them. And friends He will do the same for us, if we will only put our trust in Him.

We believe Jesus received much enjoyment from visiting in this Christian home. But during His absence, word came that His friend, Lazarus, had died. Jesus, after some days, goeth to their home, and there He found many Jews who had gathered together to comfort Martha and Mary. As Jesus saw them weeping He had compassion on them. "Jesus wept." John 11:35.

Jesus cometh to the grave. "It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone." Good logic teaches us that Jesus having power to raise Lazarus from the dead, and

give unto him his natural life again, that He had ample power to have removed the stone from the grave. But He taught a lesson by telling others to move it, that we ought to give our greatest attention to. And that is this: That there is some thing for you and me to do. It is true He is full of compassion and mercy but He is also a God of Justice.

If we want pure religion, visit the fatherless and widows in their afflictions, and keep ourselves unspotted from the world. If we want salvation, do as the blind beggar did. If we want to be resurrected, unto the resurrection of life, then let our lives be so lived, so Savior will have compassion on us.

Carthage, Va.

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## CONCLUSIONS OF THE BRETHREN

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Annual Meeting of 1871

### Church Letters

Will not the Annual Meeting make it binding on all the churches to furnish all members, moving from one place to another, with letters

of recommendation, or a reason why not when asked? Answer: The church shall give recommendations, or a lawful reason why not.

### Church Periodicals

According to Art. 14, in the minutes of 1869, can the church tolerate a brother who assails the Annual Meeting by writing against its decisions in the periodicals of the brotherhood? Answer: We think it is wrong for a brother to do so, and any doing it should make satisfaction to the church.

### Annual Meeting of 1872

#### Power of the Church on Questionable Matters

Has the church the right to enforce her decisions according to Matt. 18, in matters where the gospel is silent? Answer: There may be evils of sufficient magnitude to require a resort to the extreme of the course we are directed to pursue in Matt. 18, though those evils for which members are dealt with may not be specified in the gospel, but at the same time are clearly violations of the principles of the gospel.

### Politics

We desire the Annual

Meeting to reconsider Art. 3, of the minutes of 1844, and if the present answer may be adopted, then what shall be done with a brother who violates the decision? The query above alluded to, with the answer, are as follows: "Whether a brother may go to the legislative assembly, as a representative of the people, agreeably with the gospel? Considered, that though we look upon the higher powers of the world as being of God, for the protection of the pious, etc., and desire to be thankful to God for the benefit we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we cannot see how a follower of the meek and lowly Savior can seek and accept an office of this kind consistently with the gospel he professeth. See Matt. 20: 25-28; Mark 10:42-46; Luke 22:25; Jno. 17:16. The query was reconsidered, and the following answer given by this meeting: Answer: We readopt the answer to the minutes alluded to, and consider that any brother who suffers himself to be elected to such office as that named, and to serve in it, cannot be

retained as a member of the church. See Rom. 16:7, 18; II Thess. 3:14-15; Matt. 6:24.

## TITHING

Tithing provides not only ready funds for the Lord's work, but also yields much satisfaction. In fact, this method of sharing is a very splendid way of measuring the prosperity with which the Lord has blessed us. Can we say "thank you" to God and express our gratitude by giving less than the tithe?

The most heartbreaking of the ills of life is the ill of loneliness. Are we trying to be friendly? Are we trying to make our churches friendly places, where people can really learn to live together?

## DEVOTIONAL LESSONS FOR MARCH

**Theme: New Testament Repentance.**

### I. Confession of Sin Enjoined.

Memory verse, Matt. 5:4, "Blessed are they that mourn: for they shall be comforted."

Wed. 1—Matt. 3:1-12.

Thurs. 2—Matt. 4:12-17.

Fri. 3—Mark 1:1-8.

Sat. 4—Mark 2:13-17.

### II. Confession of Sin Enjoined.

Memory verse, Mark 6:12, "They went out, and preached that men should repent."

Sun. 5—Mark 6:7-13.

Mon. 6—Luke 3:2-14.

Tues. 7—Luke 10:1-16.

Wed. 8—Luke 11:29-36.

Thurs. 9—Luke 13:1-9.

Fri. 10—Luke 14:7-11.

Sat. 11—Luke 15:1-10.

### III. Confession of Sin Enjoined.

Memory verse, Luke 15:18, "I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee."

Sun. 12—Luke 15:11-12.

Mon. 13—Luke 18:9-17.

Tues. 14—Luke 24:36-48.

Wed. 15—Acts 2:37-47.

Thurs. 16—Acts 3:14-26.

Fri. 17—Acts 5:17-32.

Sat. 18—Acts 8:14-25.

### IV. Confession of Sin Enjoined.

Memory verse, Acts 17:30, "The times of this ignorance God winked at; but now commandeth all men every where to repent."

Sun. 19—Acts 17:22-32.

Mon. 20—Acts 20:17-27.

Tues. 21—Acts 26:9-23.

Wed. 22—Rom. 2:1-11.

Thurs. 23—Rom. 11:13-24.

Fri. 24—Eph. 5:1-16.

Sat. 25—II Tim. 2:15-26.

### V. Confession of Sin Enjoined.

Memory verse, Luke 13:3, "I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Sun. 26—James 4:1-10.

Mon. 27—I John 1.

Tues. 28—Rev. 2:1-7.

Wed. 29—Rev. 2:12-17.

Thurs. 30—Rev. 2:18-29.

Fri. 31—Rev. 3:1-6.



# BIBLE MONITOR

Vol. XXVIII

March 15, 1950

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## CHRIST'S MISSION— SALVATION

"The nex day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world," John 1:29. Christ is the "Pillar and ground of the truth," our only hope that, upon our repentance and acceptance of His sacrifice, our sins will be forgiven. There is no difference of what country, nationality or language we may come, pardon is offered to all who repent and accept His plan of salvation. Whatever things may be required of us should be of little concern as long as, through doing them, we may be reconciled to God.

"For the Son of man is come to seek and to save that which was lost," Luke 19:10. He came a long way to seek and bring back those who

were lost and perishing. He came when there was hope in none other, when all else was filthy rags and dry bones.

If such a sacrifice is required on the part of our Lord and Master, that we may be pardoned, what should be our attitude toward sin? As we think of His pure life of service, it should develope in us a very abhorance of sin, and a longing to do that which is good in the sight of God. "Abhor that which is evil; cleave to that which is good," Rom. 12:9.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 28:20. Our Lord and Savior has gone before us as a pattern of humility and usefulness. As we meditate on His ministering, we cannot estimate

its value, yet His immediate return was as the poorest, receiving the bare necessities of life that He might seek and save that which was down-trodden and lost.

According to Divine justice our lives are forfeited because of sin. However Christ has sacrificed His life, our ransom is paid, and if we accept the ransom? our lives will continue on into eternity. We may appear as a small group but when He will gather all ages from the four corners of the earth, an innumerable company will be His.

Our Master's death bought our life, shall we serve Him? Shall we sacrifice for the salvation of others? Our concern for our Savior and the methods of living that He taught will be exemplified, by our obedience to His teachings and our sacrifice for others.

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, who I preach unto you, is Christ," Acts 17:2-3. Our weapon, to ward off sin

and to prove to others that Christ died to atone for sin, is the word of God, our Bible. How familiar are we with it? What part does it serve in our lives? Are we feeding ourselves and others on the bread of life?

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## RESCUE THE PERISHING

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Paul R. Myers

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"Rescue the perishing, care for the dying" is one of the beautiful hymns which we love to sing and never tire of. It was written by Fanny J. Crosby in 1870. In her lifetime she composed nearly eight thousand hymns. When she was six weeks old, in having a poultice applied to her eyes, she lost her eyesight completely. She was sent to a school for blind children. While there, she was so studious that eventually she became one of the teachers.

She spoke at many public gatherings. Trainmen and policemen learned to know her and assisted her in getting from place to place, many times without anyone accompanying her for the entire journey.

One day she visited a mission in the slums of New York City. In spite of her blindness, she could feel and sense the misery and wretchedness of those about her. Because of her lack of eye-sight, she felt she could not help such people directly, but that she could inspire others to help. Upon her return home, she wrote the hymn "Rescue the Perishing."

It immediately touched the hearts and minds of men and women everywhere it was sung. For three quarters of a century it has been a favorite. It is full of meaning and abounds in human sentiment. It inspires church workers to help rescue those that are lost in sin.

Our hearts are saddened when we meditate on the thought of the number of people who are perishing, spiritually. One of the contributing factors in perishing physically, is lack of sufficient wholesome food. I believe the reason so many are perishing spiritually, is because they do not partake of spiritual food. They are feeding on the follies of this world, rather than on the things of God.

Jesus said, "I am the bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst," John 6:35. There is plenty of spiritual food. Our duty is to partake of it, allow it to digest and become a part of us.

Many heroic missions have been given publicity in our newspapers. Cost and time do not receive consideration when a man or group of men are lost in a snow storm, on a mountain or are entombed in a cave-in. An all-out effort is made to effect a rescue. It is proper that every effort be made to save them.

I wonder if we are as concerned about helping save the eternally lost as we are about rescuing those that are among the missing. Such is our duty as a church. Christ came to seek and to save the lost. We can carry on where he left off in rescuing the perishing by throwing out the life-line, which is the ever proclaiming of the gospel of salvation, the Word of God.

Let us as a church be the means of rescuing those that are lost. Let us be life savers. Let us be more concerned about those that are



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perishing. Rescuers go in search of the lost. Jesus said, "Go ye." Are we actually and seriously attempting to "rescue the perishing"?

Box 117, Greentown, O.

**WHAT IS A CHRISTIAN**

Joseph P. Robbins

Acts 11:26. A Christian, first, is a mind through which Christ thinks.

Second, is a heart through which Christ loves.

Third, is a voice through which Christ speaks.

Fourth, is a hand through which Christ helps.

Fifth, is a soul through which Christ lives.

A Christian is one who is converted. Matt. 18:3, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

A Christian is one who has been born again, or regenerated. Jno. 3:1-7. Verse 7, "Marvel not that I said unto thee, ye must be born again."

A Christian is one who believes in the virgin birth of Christ. Luke 1:26-38.

A Christian is one who believes in baptism as taught by Christ himself. Matt. 28:19-20, also Mark 16:16.

A Christian is one who believes and also keeps the commandments as taught by Christ. Jno. 15:15, 23, also Jno. 15:10.

A Christian is one who will follow the leading of the Holy Spirit. Jno. 14:26, also Jno. 15:26.

A Christian is one who will not love the world, or worldly pleasures. Jno 2:15-17.

A Christian is one who will not reject Christ, Jno.

12:48.

A Christian is one who will neither lie nor steal, Mark 10:19, Luke 18:20, Eph. 4:25-28.

A Christian is one who will be honest in all his dealings. I Thess 4:12.

A Christian is one who will neither swear nor take God's name in vain. Matt. 5:24.

A Christian is one who loves the Lord with all his heart, and his neighbor as himself, Mark 12:30-33.

A Christian is one who will, by his life, testify to the saving power of the atoning blood of Christ.

A Christian is one who is not ashamed of the gospel of Christ which is the power of God unto salvation to everyone who believeth, Rom. 1:16.

These few thoughts which we have written, we trust will put us all to thinking, and taking an inventory of ourselves to see if we are really just what we claim to be.

God bless us and keep us in the center of His will. Amen.

Potsdam, Ohio.

If any man have ears to hear, let him hear.

## CALLING ON THE NAME OF THE LORD

W. E. Bashore

Rom. 10:13, we read, "Whosoever shall call upon the name of the Lord shall be saved." This is a promise to all, and carries no exceptions. It is as certain in its fulfillment as the stars in heaven. Since Jesus came into the Coasts of Caesarea Philippi, Matt. 16:13, and told his disciples that he would "build his church and the gates of hell would not prevail against it," and therefore the gates of hell have not prevailed against the church. We know that no one has ever called upon the name of the Lord and has not been saved. If they had it would prove that the word of God is unreliable. Therefore we must conclude that those who call upon the Lord, are saved, right then and there, when the calling is done.

What does it mean then to call upon the name of the Lord? Does it mean to go to an altar of prayer and pray for salvation? Does it mean to cry, and beg for mercy? I am sure it does

not mean to beg for mercy, is prevalent in the land to-day.

his only Son to die on the cross for our sins. And God has abundantly proved his love for man in that while we were still sinners Christ died for us, Rom. 5:8. Must the sinner get down on his knees and pray or beg God for salvation when God has made a way for the sinner to be saved? Yes when God begs sinners to be saved. "Come unto Me all ye that labor and are heavy laden, and I will give you rest," is the plea made to the sinner.

It is certain then that, "calling upon the Lord," does not mean praying or begging God for salvation, for thousands have done this, believing and still are not saved. Have we not all seen hundreds at the "altars of sectarian revivals," pleading and begging and crying for God to send peace into their souls and this night after night, and go away still unsaved. Yet after doing this "according to the direction of their preachers," these poor souls were left unsaved. Had God's word failed? It thus appeared to many that God's word had failed and thus was born the skepticism that

"The people never once thought to question the word of the preacher," but instead questioned the word of God, for it was undeniable that something had failed. To save themselves the "preachers charged it up to a lack of faith," on the part of the earnest seekers. But to the reasoning mind, if those earnest seekers did not believe, then nobody did, and they did exactly what their preachers had told them to do.

This is the faith of many different churches and many different faiths. And at the same time opposing each other, and questioning the salvation of each other. Thus the very preachers that pronounced "saved" upon those that prayed at an altar of prayer, afterward questioned the salvation of others who were thus saved. Yet all of them had been saved by exactly the same manner! Who else said they were saved, nobody except the preachers who afterwards questioned the "salvation" of those who were saved as they were. Did God in his word say they were saved? No. Then we



have only the word of men for this kind of salvation and they even question it. Is this the character of the word of God who say," all will be saved that call upon the name of the Lord." God's word is sure. It follows that calling upon the name of the Lord, brings salvation, the moment it is carried out, and this leaves no seekers and mourners, when sinners properly call upon the name of the Lord.

Let us find out how the New Testament teaches us to call on the name of the Lord. Acts 22:16, "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord." This was said by an inspired man, to Saul of Tarsus, after the latter had been praying for three days and nights. After he had seen Jesus on the road to Damascus, and after having talked to Jesus, which made him believe Him. Had not Paul, done all that the denominational preachers teach, yet it is evident that Paul had not called upon the name of the Lord. And neither do the preachers of today. They are no better than Paul.

Ananias, told Paul what to

do to be saved. The people today are not so fortunate. But it is their own fault for they prefer men to God, for the gospel, the word spoken by Ananias to Paul, is as accessible to them as it was to Paul, but they have allowed their preachers to substitute God's word for their own opinions. How then can they be saved any more than Paul could if he had refused to have heard Ananias. Paul, up to the time Ananias visited him, was in the same condition as the "denominational seekers." Both are seeking, both are praying, both are begging God to save them, but now they part company, Paul arises and is baptized and washes away his sins, calling on the name of the Lord. Which should expect to be saved? Why, the man that arises and washes his sins away, of course. Why was he saved? Because he arose, and called on the name of the Lord, and the others did not.

Now if both prayed for salvation, why did not God give it to both of them? Because the Lord never promised salvation to those who just prayed for it. He has offered it to those who had believed and were baptized.

Mark 16:16. Then no man can call upon the name of the Lord, until he has complied with the terms of His offer. That is the reason Paul had to be baptized.

No one has a right to call upon Christ, unless he does it in the way he has offered. Then so long as he offers salvation to baptized believers, unbaptized believers have no right to call upon the name of the Lord. It is not theirs by promise, hence God will not grant their request.

Christ at no time promised salvation to unbaptized believers in the New Testament, preachers know it. That is why we do not find, in the New Testament, unbaptized seekers, mourners and believers for they were all baptized immediately, "the same day," Acts 2:41; "the same hour of the night," Acts 16:33; "on the way," Acts 8:36-40. This was the way it was done in the time of the Apostles, because Christ had promised, that "he that believeth and is baptized shall be saved. Those people believed Christ, therefore sought salvation as Christ promised.

We must remember that God hears only those that

obey him. Here is the principle under which God acts, Prov. 28:9, "He that turneth away his ear from hearing the law, even his prayer is an abomination." This provides a basis upon which we can interpret every approach to God in prayer. So long as man prays to God, before he obeys, his prayer is an abomination in the sight of God.

Now for an alien sinner, one whom Christ has commanded to "Repent and be baptized for the remission of his sins," to stop and start praying for pardon is that which, in the sight of God, is an abomination. Praying is not that which God has commanded for an alien sinner to do in order to wash away his sins. That is what Paul had to do in order to be saved. No man from Paul down to the present time has been saved any other way.

Now from what has been stated, it follows that all systems that teach sinners to pray for pardon are dishonoring God, and only leave the sinner in his sins. No amount of praying, will avail anything so long as the sinner refuses to obey this command. So long as he will not be baptized, into Christ,

Gal. 3:27, he will just remain in his sins. God is not going to alter his word that he spake through Christ, to fit the false teaching of men, or correct a mistaken conception of the truth.

Why will the preachers of today persist, in urging sinners, to pray—an act Christ has not commanded of them, and keep them as long as possible from being baptized—an act God has commanded.

Why will they pursue a course not taught in the bible and hold the sinner in his sins by refusing to tell "him to arise and be baptized and wash away his sins?" All forgiveness is in Christ, and we must be baptized into Christ, for the remission of sins then we have the promise of the Holy Ghost, Acts 2:38. This is the way Christ set forth, and is the way, the truth, and the life.

Turlock, Calif.

## HABITS

W. C. Pease

David said, "I was glad when they said unto me, let us go into the house of the Lord," Psalms 122:1. David professed his joy for the

church. How did David learn to want to attend church? We believe he was trained in this way. "Train up a child in the way he should go: and when he is old he will not depart from it," Prov. 22:6.

What a wonderful thing it is to form the habit of regular church attendance. Then too, we should form the habit of being there on time. If we are late very much, it is not a very good evidence of our pleasure in going to the house of the Lord.

It is sad to say that there are many today who have their names on the church roll, and attend church quite regularly perhaps: who have formed habits that are not good.

Do you think these would rather be glad when they said unto them, "Let us go into the picture show?" Perhaps some church members might even go to picture shows, but surely a Christian would not.

Paul would say, "Lovers of pleasure more than lovers of God," II Tim. 3:4. Many of them likely know more about those things than they do about God, and the house of prayer. They are more



interested in the gayety of and expensive. Surgeons this world than they are say that in case of an operation, those who have not about the joys and happiness of the glory world. used tobacco recover sooner than those who have used tobacco.

We should form the habit of being sober thinking people. Solomen says, "The heart of fools is in the house of mirth; but the heart of the wise is in the house of mourning," Eccles. 7:4. God's people are not interested in "Banquetings, revelings and the like," which Peter speaks of in I Pet. 4:3.

Prayer is very necessary for us, as church members especially, to engage in. Jesus said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak," Matt. 26:41. "What a friend we have in Jesus, all our sins and griefs to bear; what a privilege to carry everything to God in prayer." If it was necessary for Jesus to pray as much as he did, how much more necessary it is for us.

The last thing I shall mention at this time is the tobacco habit. I have been told that the Dunkard Brethren are quite free from this habit. How thankful we should be for that. It surely is a very evil habit, and is unclean, unhealthful

May our prayer be, that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Quinter, Kans.

## **RUNNING AWAY FROM JESUS**

D. K. Marks

"And they all forsook him, and fled," Mark 14:15. When Jesus began to preach, repent for the kingdom of heaven is at hand, he also walked by the sea of Galilee, he saw Peter and Andrew fishing. Jesus said unto them follow me and I will make you fishers of men, immediately they left all and followed him.

Jesus called James and John, they left all and followed him. Jesus called till he had 12 disciples, they followed him daily, he cured the sick, opened the eyes of the blind, made the lame to walk, raised the dead and many other miracles.

Jesus taught them the way

that leads from earth to heaven. Many thousands of men, women and children followed him to be healed, and eat of the loaves and fish he gave unto them.

Jesus taught them how they could get the bread of life and the water of life free. Thousands were offended at Jesus and went away from him. Jesus said unto the twelve, will ye also go away from me? Peter said to whom shall we go? thou hast the words of eternal life. Jesus told them he would be killed, and buried and the third day he would arise from the grave. They did not understand his words, but they continued to follow him.

When Jesus came near to Jerusalem on his last journey before his crucifixion, he told them again he would be killed and rise the third day, they followed him into the city. The last night he told them they would be scattered and flee away from him. Peter said he would never leave Jesus, when Jesus was arrested Peter tried to defend Jesus for a short time, then they all fled and run away from Jesus. Later Peter followed Jesus, far away, denied him and afterwards wept in repentance.

John was near to Jesus when He was tried by the high priest. John heard the words that Jesus spake when he was hanging on the cross, he saw the soldier pierce the side of Jesus with a spear, and also saw the water and blood flow.

After Jesus arose from the grave and appeared unto his disciples, they followed him till he ascended up into heaven. Jesus gave them instructions what they should do, they were to go to Jerusalem to wait for the Holy Ghost to give them power to work for Jesus. They began to work in Jerusalem and then spread abroad to all nations. They met trials, persecutions, and sufferings for Jesus, they stood faithful for Jesus, they never ran away from Jesus' directions.

In the 14th chapter of Mark, we read of a young man wearing a linen cloth, who followed Jesus a little while and then ran away. Mark is the only writer that gives the record of this young man, it is supposed that he, himself, was the young man. In Acts 13 we read of Mark working with Paul and Barnabas for

a short time, then he ran away from the missionary work. A sad thought running away from Jesus. When Paul and Barnabas spake of their second missionary journey, Barnabas intended to take Mark with them. Paul was not in favor of taking Mark with them because he ran away from the work on their first missionary journey. Barnabas took Mark and went on a journey. Paul chose Silas and they went on their journey.

"Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me in the ministry," II Tim. 4:11. We read Mark was a faithful worker with Paul and also with Peter.

The sinners are running away from Jesus, some repent and follow Jesus and never run away from him, others begin to follow Jesus, strong in faith, love and obedience. A few years later many became cold, careless and afraid, then run away from Jesus, back in the sinful world. There will be a great disappointment for those who ran away from Jesus, in the judgment day, when the judge shall say, depart from

me, I know you not.

When the word of the Lord came to Jonah, go and preach to Nineveh that wicked city, Jonah ran away from the presence of God. Jonah traveled the opposite direction from which God told him to go. He went on a ship and fell asleep, he thought he had run away from God, but God punished him. The sailors awoke him and asked what his mission was. They soon found that he was fleeing from the presence of God.

Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights, Jonah 1:17. Jonah prayed to God in his affliction, God had mercy on him and made the fish place him on dry ground. God spake to Jonah, Arise, go and preach to the great city Nineveh. Jonah went, he did not run away from God the second time, he learned by experience that it does not pay to run away from God and his word.

When Jesus was working miracles the people came running together to see those that were healed and Lazarus came forth from



the grave alive and lived in his house. "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, good master, what shall I do that I may inherit eternal life?" Mark 10:17.

Jesus knew his heart, one thing was lacking, the one thing caused him to walk away from Jesus again.

"Come unto me, all ye that labour and are heavy laden, and will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light," Matt. 11:28-30. Jesus calls and invites all to come to him, learn of him, obey him, receive rest and receive comfort for the soul. Jesus has promised that he would never leave nor forsake those who abide in him as the live branch abides in the vine. When this life is over they will always abide and reign in heaven.

Jesus and Paul taught us to be a separate people from the world in dress, in speech, in deeds. If we neglect to obey the words of Jesus or disobey his commandments we are running away from Jesus in this life. After this

life is over, all will come toward heaven's door and knock, Lord, Lord, open unto us, but the answer will be, to many, I know you not, depart from me.

York, Pa.

## CHRISTIAN BAPTISM

Wm. Root

### Part II

In our study of this important subject, we have come to, "Symbols of Baptism."

First baptism is immersion. We deny that sprinkling or pouring meets scriptural requirements for Christian baptism. The question here involves, how much water is needed for baptism? In the holy scriptures, where water baptism is mentioned, we find that there was enough water for our practice of immersion. In the baptism of our Savior, who is our example in all things, he was baptized in the river Jordan, a river of water, and he went up out of the water.

It is true that men tell us it may have been springling or pouring down in the river. This does not dis-

prove our position, that there was immersion, they had water sufficient for immersion. They would not have needed to go to a river, if it had been sprinkling or pouring. The example of John baptizing also shows the quantity of water. John 3:23, "And John also was baptizing in Enon near to Salim, because there was much water there."

Also in the example of the baptism of the eunuch, there was much water. Acts 8: 36-38, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both philip and the eunuch; and he baptized him." No one, no not even a little child, would advance such an idea from this reading, that they would both go down into the water to sprinkle or pour a few drops of water on the head of the applicant.

Our next argument to prove that baptism is immersion, is that Paul says we are buried in baptism, which requires sufficient water for immersion. Rom. 6:4-5,

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

This proves to us that, to be buried with Christ by baptism, or having been planted together, would both require a covering up. As applied to baptism a sufficient amount of water, as in immersion we are covered up by water. Not that baptism signifies the death, burial and resurrection of Christ as some teach, those were real things in themselves, and needed no signification. We believe that Paul was teaching us the form of Christian baptism; that it was immersion; that it was forward action, as practiced by our beloved church; and was the only form taught in the Bible.

Paul makes immersion still clearer in Col.2:12. "Buried with him in baptism, wherein also (that is in baptism) ye are risen with him through the faith

of the operation of God, who hath raised him from the dead."

So then we conclude that baptism is immersion, which symbolizes death, not the death of Christ, but our dying to sin.

We say then that baptism is submersion, a symbol of burial, not Christ's burial, but the burial of our sins, by the washing of Christ's blood. Further baptism is emergence, which symbolizes resurrection, not Christ's resurrection, but our resurrection from our sins, to walk in newness of life.

Let us consider now the "Great Commission," Matt. 28:19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here we have the mode of baptism, which is triune, three immersions to complete one baptism. "Trinity in unity and unity in trinity." Just as baptism symbolizes three things, immersion, submersion and resurrection, there are also three names into which we are to baptize, Father, Son and Holy Ghost.

Baptizing into the name

of the Father, secures the acceptance of the Father's mercy and fatherhood. First he accepts the faith of the applicant, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3:16.

Second, He, the Father, accepts the forgiveness of sins. Eph. 4:32, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Baptizing them into the name of the Son or "and of the Son," secures union with the Father, three things also. First, propitiation for our sins, I Jno. 2:12. "I write unto you, little children, because your sins are forgiven you for his name's sake."

Second, the giver of divine life to us. I Jno. 5:11-12, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Third, in the head of the church, His body. Eph. 5:23, "For the husband is the head of the



wife, even as Christ is the head of the church: and he is the saviour of the body."

This union also exists in the Holy Ghost. Baptizing into the name of the Holy Ghost, or "and of the Holy Ghost."

First, He also convicts of sin. Jno. 16:8. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Second, He renews the heart. Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

Third, He enables us to live godly. Gal. 5:16-18, "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."

Baptism is not only immersion, but it is forward action. Here again is unity of three. "For if we have

been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5.

First the forward action, all acts of worship are forward.

Second, it is convenient, graceful, consistent.

Third, the likeness of Christ's death, as quoted above.

When He died he bowed his head, being nailed to the cross he could not have bowed it backward. Jno. 19:30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Single immersion is invention, not scriptural. It originated in the fourth century, for the English Baptists, by one Eunomius. Backward action of single immersion originated in the year 1522.

In conclusion, baptism is a saving agency, along with faith, confession, repentance, it is an outward sign of an inward cleansing, a being born of the water, with the birth of Spirit, or and of the Spirit which completes the new birth.

## THE LITTLE BOY WHO HEARD GOD'S VOICE

George Dorsey

In Mount Ephraim in the land of Israel lived a man named Elkanah. He feared God, and went yearly to Shiloh to sacrifice to God. His faithful wife, Hannah, also went with him. But she was very sorrowful, because God had never given her a child. Although Elkanah was good to her, she would not be comforted.

One year when she went to Shiloh to worship she prayed to God to give her a little baby boy. She promised to lend him back to God. Before another year passed by God answered her prayer. A little baby boy came to this home. She named him Samuel, which means, "asked of God." We believe she loved him dearly, but she didn't forget her promise.

One day when Samuel was yet a little boy, she patched his clothes and took him to Shiloh. She brought him to the tabernacle to Eli the priest. She told him that this was the son she prayed for. Now she wanted her son to help Eli, and to learn

to serve God. Eli promised to take care of her little boy. Then Hannah returned to her home, leaving Samuel in Shiloh.

Hannah never forgot her boy. Every year when she went up to the tabernacle to worship God, she took a new coat for her boy. How glad she must have been to see him growing! And how thankful to hear Eli tell of the many things he was learning to do about the tabernacle. Her heart was glad because God heard and answered her prayer.

Now Eli the priest had two sons. They were not as obedient as Samuel was. They worshiped idols, and did many other wicked deeds that displeased God. Eli knew they did wrong; but still he allowed them to be priests.

One day God sent a prophet to Eli to warn him of his sons' evil doings. He said they would surely be punished. The prophet said Eli also would be punished. The office of high priest would be taken from his house forever. None of his children after him, should work at the tabernacle.

To make more of an impression on Eli, God is going

to use Samuel. Now Samuel was an obedient little boy. "And the child Samuel grew on, and was in favor both with the Lord, and also with man." One night after the prophet went away, God spoke to Samuel. Now it had been a long time since anyone had heard God's voice.

When God called Samuel, he didn't understand it was God's voice. He was only a child yet, and did not know very much about God. When he heard a voice calling in the darkness, he thought it was Eli calling. He ran unto him, and said, "Here am I." He was ready to do whatever Eli might ask of him. But Eli said, "I did not call you, go lie down again," and Samuel obeyed.

Soon the Lord called again, "Samuel." Samuel arose and went to Eli again. "Here am I," he said, for he was sure he heard Eli call. But Eli answered once more, "I did not call; go lie down again."

Now the Lord called again the third time. And Samuel arose as before and went to Eli. Now Eli perceived that the Lord was calling Samuel. So he told Samuel to go and lie down again. And if the

voice calls again he should say, "Speak, Lord; for thy servant heareth." Samuel obeyed, he went back and laid down.

Soon the voice called as before, Samuel! Samuel! Then Samuel answered, speak; for thy servant heareth. God talked with Samuel that night, and told him that he was soon going to punish Eli's house as the prophet had said.

Now we notice Samuel was afraid to tell the old priest the sad news that God had told him. We imagine Samuel laying awake for a long time wondering how he could tell this message. But Eli knew God spoke to him. Now Samuel did not come to Eli as usual, Eli called him. Samuel obeyed, and told Eli all that the Lord told him should happen. This judgment came to pass soon afterward.

God loves little children and can use them if they obey him. Jesus says, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." God used this little boy, when he became a man, God used him as a prophet in Israel.



He was the one that anointed David as king.

Salisbury, Pa.

### AS AMERICANS, LET US TAKE NOTICE

J. P. Robbins

Our nation is spending, in hard earned money, 15 billions for crime, 9 billions for alcoholic drinks, and only some over 1 billion for all churches and christian education.

Can we call this a christian nation with the millions and millions of dollars that are being spent for pleasure such as picture shows, dance halls, places of prostitution, gambling dens, swimming pools, and numerous other things which have a tendency to lead individuals into sin.

Now with television readily available, all the evils of the world are brought right into the homes of many of the members of the so-called Christian churches. Can we ask God to bless this nation while lying under such curses as this, nay, verily nay.

Christianity is a living principle, or Jesus's way of

living. Jesus gave us the pattern by which to live. He said, "I am the way, the truth, and the life, no man cometh unto the Father but by me."

Potsdam, Ohio.

### AS I UNDERSTAND PAUL

T. A. Roberson

In Bible Monitor Vol. 5, No. 6, March 15, under the title, "Two Extremes" page 10 and 11, I take exception to an allusion to prove to sisters that the prayer veil need not be worn at all times. He says, "if so, the man would have to go bareheaded all the time," which I feel is unwarranted according to Paul's instructions, which I wish to prove.

First, we must admit that Paul was an inspired apostle when he gave this plain, emphatic command. (I Cor. 11) (A. M. revised).

First notice Paul is treating headship, and qualifications for prayer, and in the 5th verse he says, "every woman praying or prophesying with her head unveiled dishonoreth her head," (the man) and in the 7th verse he

says, "for a man indeed ought not to have his head veiled." Now we wish to decide what veiled and veiling means. I understand veil material means very light thin goods, so that the goods that our sisters generally use, fills the requirement, and that is why the ancient brethren adopted it. Now Paul says the woman must have her head veiled to pray. Veiled means she shall cover her head with this thin material, but I fear many sisters fail to do this acceptably when they cut it off so far back that one cannot tell that they have any on.

Now please note that Paul teaches that a man shall not veil his head with this veiling material to pray. Did you ever see a man pray with it on? I never have, and I would fear to do it lest God might knock me down as he did Paul on his way to Damascus. Then I ask why a man would have to go bareheaded all the time because the sister is restricted from praying without the prayer veil on? He would not be violating this law, but how about the woman that prays, disobeying this law? I have known sisters go to worship and sit all through the worship with their bonets (weather protection) on (or hats) and have no prayer veil on. Maybe they did not pray or perhaps, if they prayed it was in violation, and the angels did not bear away the message, for Paul gives us to understand (10th verse) that the woman ought to have this prayer veil on her head as a sign of authority because of the angels (message bearers).

Dear sisters, a bonnet, a hat, a bed spread, won't answer the requirement for a prayer veil.

I wish at this juncture to give a dangerous statement that came to us by a student of one of the colleges. A young sister who went from her home church loyal, wearing her prayer veil and bonnet but came home dressed in worldly style with bonnet and prayer veil discarded, and a big hat on. The statement is that a noted evangelist's wife, who should have said that sisters need not wear the prayer veil because "Paul was an old bachelor and hated women, is why he put this burden upon them." Could a Christian dare say such a thing about inspira-

tion? That is why I call it dangerous, but is that any more dangerous than being a heretic (false teacher) who uses his influence against the prayer veil? The salutation? head dress, body dress? etc. But let us get back to the subject of prayer veil.

I admire the dear sisters who have educated their conscience by the word of God, that they feel they ought to be qualified at any time or moment to pray, for the prayer veil upon one's head speaks so loud that one's life must appear and be in keeping with it. A sign that there is a great power and guarantee back of that life. It is a life protector. No person who has a right mind would insult or abuse in any way a woman with a prayer veil on about her daily work, praying as she goes, for there is a prayer for every work that we are entitled to do, if we have the mind of Christ to use it and when we realize (with the poet) that "prayer is the souls sincere desire unuttered or expressed" God knows it all. And again I say the prayer veil upon a Christian woman's head tells the devil himself that the angels of

the Lord are guarding her.

Now a word to the sister or sisters, that the brother referred to as going to the extreme in wearing the prayer veil. It only tells me that you have educated your conscience by the spirit of God's word to a greater extent than many others have, and still move on, and up, on higher grounds for you cannot get to close to God and his word.

The brother may think I have gone to the extreme also, but not so, for I have always prayed and craved a closer walk with God, and I never fear that I will get too extremely good, or keep too close to God's word to offend him. This prayer command, for I stand firm for one and all commands, and may God help every loyal one to hold fast, so as to be among the few that Jesus says will be saved. Not all, but few. We wonder who that few will be. Not the unfaithful, sure. —Eldorado, Ohio.

Sel. by George Studebaker, from Vol. 5, No. 13, p. 14.

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### IS THE WRITER CORRECT?

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The Catholic Review described Santa Claus in an



editorial as a "folish fiction."

The Rev. John Sinnott Martin, editor of the weekly official organ of the archdiocese of Baltimore and Washington, wrote "our Santa has become a rival of the Holy Child . . ."

Our children "learn about the reindeer but never have heard of the ox and the ass," he stated.

"Santa the saint has been lost in Santa the sugar daddy. Children are to be good or they won't get paid with presents—a fine specimen of thoroughly un-Christian morality.

After warning his readers "don't read this . . . if you prefer a foolish fiction to a sacred fact . . ." Father Martin wrote:

"The whole Santa idea is bad psychology and bad pedagogy. It is even worse theology, and all the worse for being entirely unnecessary.

"For it is untrue that our blessings come from a jolly old toy-maker at the North Pole; but completely true that they do come from the birth of a savior who is Christ the lord. . . ."

Father Martin warned parents that playing Santa

may be a sure way to undermine parental authority when junior discovers that that fat man in the red suit is actually daddy.

"It may be hard on those who play the part of the benevolent old pixie to forego the pleasure of donning whiskers and oversize red flannels," he said.

"We have often suspected that Santa was a source of more pleasure to the grown-ups than to the children."

"Leave Santa to those who have nothing better. Leave him to those for whom life must end in disillusion and despair."

Sel., J. A. Leckron.

## NEWS ITEMS

### MAILING LIST

We have just finished revising the Mailing List. All renewals received before March first, should be corrected on the yellow mailing slip which appears either on your Bible Monitor or on the wrapper around it. A few have still not renewed their subscriptions.

Some of you are having difficulty in receiving the Bible Monitor regularly. Have you inquired at your local post office? We have found cases where the postal employees were careless with some copies, thinking they were just an-

other advertisement. If you have missed any copies, drop me a card and I will try to replace them.

We would appreciate an immediate notice whenever you change your address or whenever your address is incorrect.

—Editor.

### WHAT THEN?

When the great plants of our cities  
Have turned out their last  
finished work;

When our merchants have sold  
their last yard of silk

And dismissed their last tired  
clerk,

When our banks have raked in their  
last dollar

And paid their last dividend;

When the judge of the earth says,  
"Closed for the night."

And asks for a balance—

What then

When the choir has sung its last  
anthem

And the preacher has made his  
last prayer;

When the people have heard their  
last sermon

And the sound has died out on  
the air;

When the Bible lies closed on the  
alter

And the pews are all empty of  
men

And each one stands facing his  
record—

And the Great Book is opened—  
What then?

When actors have played their last  
drama,

And the mimic has made his last  
fun,

When the film has flashed its last  
picture,

And the billboard displayed its  
last run;

When the crowds seeking pleasure  
have vanished,

And gone out in darkness again—

When the trumpet of ages is  
sounded,

And we stand up before Him—

What then?

When the bugle call sinks into  
silence,

And the long marching columns  
stand still,

When the captain repeats his last  
orders,

And they've captured the last fort  
on the hill;

And the flag has been hurled from  
the mast-head

And the wounded afield checked  
in

And a world that rejected its  
Saviour

Is asked for a reason,

What then?

—Sel. from Voice of Temperance.

In connection be sure to read  
Rev. 18.—C. F. Rush, R. 5, Peru, Ind.

### ADULT SUNDAY SCHOOL LESSONS

Apr. 2—False Teachers Charge  
Him With Vain Glory. II  
Cor. 3:1-18.

Apr. 9—Easter. Christ's Resurrec-  
tion. John 20:1-23.

Apr. 16—Faithful Preaching the  
Gospel. II Cor. 4:1-18.

Apr. 23—Assured Hope of Glory. II  
Cor. 5:1-10.

Apr. 30—That We may Be Right-  
eousness of God in Him.  
II Cor. 5:11-21.

May 7—Proved Himself by the Word  
of Truth. II Cor. 6:1-18.

May 14—He Exhorteth Them to the  
Purity of Life. II Cor.

- 7:1-16.  
 May 21—Stirreth Them up for the  
 Poor Saints. II Cor. 8:1-12.  
 May 28—The Proof of Your Love. II  
 Cor. 8:13-24.  
 June 4—He States the Reason Why  
 He Sent Titus. II Cor.  
 9:1-15.  
 June 11—Our Warfare is Not Car-  
 nal, but Mighty Through  
 God. II Cor. 1:1-18.  
 June 18—I Have Preached to You  
 the Gospel. II Cor. 11:1-16.  
 June 25—By Preaching Christ I Was  
 Persecuted. II Cor. 11:  
 17-33.

### PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 2—Sampson's Riddle. Judg.  
 14:1-14.  
 Apr. 9—The Risen Christ. Mark  
 16:1-18.  
 Apr. 16—Famine and Death in  
 Moab. Ruth 1:1-10.  
 Apr. 23—Naomi's Return With  
 Ruth. Ruth 1:14-22.  
 Apr. 30—Ruth Gleans in the Field.  
 Ruth 2:1-12.  
 May 7—Boaz Favors Ruth. Ruth  
 2:13-23.  
 May 14—The Lord Calls Samuel. I  
 Sam. 3:1-21.  
 May 21—Prayer and Victory. I  
 Sam. 7:3-12.  
 May 28—The People Want a King.  
 I Sam. 8:1-9; 19-22.  
 June 4—The First King Chosen. I  
 Sam. 10:17-27.  
 June 11—Obedience Better Than  
 Sacrifice. I Sam. 15:10-24.  
 June 18—Chosen by the Lord. I  
 Sam. 16:1-13.  
 June 25—A Strong Enemy Over-  
 Come. I Sam. 17:20-50.

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# BIBLE MONITOR

Vol. XXVIII

April 1, 1950

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## HE IS NOT HERE, BUT IS RISEN

"Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee," Luke 24:5-6.

Here we have a message delivered to those women, by two angels, from Almighty God. Far more, a message delivered to all people of the world for all future ages of humanity. Also a message that even reflected back over the destiny of all believing people before this time.

First, can we picture the significance of this message, to us individually, as we meditate upon it. Our Lord and Savior, our mediator with God, the one who came from heaven to reveal God to us; arisen from the dead. Victory over death, the first-fruits of all who have

died or will die in the future. A positive proof to us that God has power over death and those committed to the grave. "If Christ be not risen, then is our preaching vain, and your faith is also vain," I Cor. 15:14.

Can we picture these women as they heard this message from God? They had gathered from various walks of life. Some of them had been the vilest of sinners. They had heard Christ teach, they had seen Christ perform miracles, they had their sins forgiven and were enjoying life under His directions. They had even learned to know and respect Him to the extent that they looked to Him as the temporal Savior and Ruler of the Jews.

They had learned to respect Christ's power and His teachings. As is so often the case with us, they had for-

gotten many of His teachings. Now they had seen, what they thought was His power, overcome. They had and heard the authorities of the land cruelly, and unjustly arrest, condemn and crucify their Lord and Master. They had helped to hastily prepare His body for burial and saw it placed in the tomb. Because of the coming Passover Holy-day, they did not have time to properly bury Him yet they prepared to steal away to the tomb and respectfully complete the preparing of His body to waste away back to the earth.

They heard that the government had sealed His tomb and was guarding it. But alas, when they arrived as it began to dawn toward the first day of the week, the tomb was opened and His body was gone. What anguish of soul they must have had, as the one to whom they owed so much, was so cruelly treated and now gone without their chance to bestow their last respects upon Him.

Although they were ever trying to find and serve their God, yet they did not see Him in the angels, but were looking for Him in a

dead Christ. Do we see and understand God through the blessings that He gave us? Or are we looking for Him only in the things that He made Himself known to the Prophets of old. May we pity the individual who looks for Him today through a dead Christ. "Why seek ye the living among the dead." This may suffice for an answer to many of the ways and means through which people today are seeking to please God. The simple ways of the Sermon on the Mount will draw individuals into the service of God far quicker than many of the elaborate, strenuous methods of modern religion. No group however small or great stole His body away. He arose by His own power at God's call. I feel the angels came to bear this call to Him and remained to reveal it to men. The angels merely brought to their memory some of the things Christ had told them while here.

How do you suppose they felt when, "they remembered His words?" These words were still "idle tales" to many of His followers but the time came when it was the right time for them to

remember His words also. How will we feel when our time comes to remember many of the words we have read and heard from the word of God? How much better it would be to remember and obey them now that we might live in joy and Christian fellowship among the blessings and the unfolding of God's plans.

How thankful we should be that we can serve a risen Christ. One who overcame death and eventually will destroy it. "The first-fruits of them that slept." May we each have grown in his word that we do not seek Him among the lustful, temporal things of this world but as a new creature in Christ Jesus.

"Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me," Jno. 5:39.

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## THE STONE ROLLED AWAY

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Paul R. Myers

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As we approach the Easter season, our minds are directed to the resurrection of Jesus and what His com-

ing forth from the tomb means to us. The fact that Jesus became the first-fruits of them that sleep, indicates to each one, that we shall be resurrected from the dead at God's own appointed time.

When Jesus was crucified and placed in the tomb, some remembered that He said, "After three days I will rise again." As a precaution against the fulfillment of this saying of Jesus, Pilate commanded the sepulchre to be sealed and a watch of soldiers placed on duty. "Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Matt. 27:56-66.

Thus Pilate took precautions that Jesus would not arise. His very words expressed doubt as to keeping Jesus in the tomb when he ordered his men "to make it as sure as you can." His own words indicate that it was impossible to make it completely sure.

In order to please the people, Pilate ordered: the tomb to be covered with a very large stone, the seal of the government placed upon the stone to make it official,



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and a watch of soldiers on duty to guard it. Thus man was attempting to defeat the plan of God.

While this precaution was being taken on the part of some men, we find that there were those who were deeply and gravely concerned about Jesus. Those were remembering the Lord Jesus as one who walked among men, doing good to all He came in contact with. There were those who yet wanted to bestow upon Jesus the last rite possible, the anointing of His body for burial. Such

were the desires of Mary Magdalene, Salome and the other Mary.

Very early in the morning, these women made their way to the tomb. On the way, they were greatly perplexed as to how to remove the stone that sealed the tomb. They pondered over the size, the seal on it, and its barring their way to where Jesus had been laid. It became a great problem to them.

They knew that with their own strength alone, they could not remove it. The obstacle lay between them and Jesus. It was an apparent barrier that man placed in their way of doing good. The more they thought about it, the greater it appeared to be. It troubled them a great deal, because they wanted to anoint the body of Jesus. They had a very good purpose in coming so early to the tomb.

Today, we are much like these women. We want to do good. We have a good deed in mind, but we allow obstacles that sometimes never actually exist to discourage us. We wonder how we can do this or than. We rely too much on our own strength. Let us take a lesson from this incident.

Because there appeared to be a barrier in their way, did not lessen their desire or quench their spirt. They went forward, with the feeling that there would be a way to remove the stone. They had faith that they could accomplish their mission. Sometimes church work becomes discouraging. We think there are too many obstacles. Too many who are unwilling to bear their part of the load. Sometimes we may expect too much and if we do not get things our way we become discouraged. But, remember, these women did not turn back. They went forward to the work.

When they arrived at the tomb, they found that an angel of the Lord had removed the stone. All their worry and concern had been taken care of by God. Had they never started, they would not have known what God had done for them. How nicely God worked out this problem. It should surely be a part of our faith, that if we do our part, God will do His. Our extremity is His opportunity. The "stones and barriers" which often exist only in our minds are easily overcome if we go to God. When we have a

good christian motive and want to be Christ-like, God will help us. Man or foe can not prevent when God directs. He will roll the stones away, if we go to Him in faith. Many times each of us have come up before the seemingly impossible. We, ourselves had no solution, whatever. But before we knew it, either the "stone was rolled completely away" or a way was provided. Such a power is the God whom we worship. Each experience with God should strengthen our faith in Him.

Not only does God often remove the stones we see but He removes many that we do not see. The dangers that God directs us around that we ever meet up with are in-numberable. With us many things are impossible, but with God all things are possible. We try to seek a natural solution to a spiritual problem. Prayer to God will lighten our burden and He will help us.

How thankful the women were when they found the stone rolled away. How thankful we also should be that they found the tomb empty. There are two things for us to remember. First, that God will remove

obstacles from our life. Second, that there is a resurrection. Let us live in faith toward God, that, on resurrection morning we might come forth in the first and best resurrection and forever be with him.

Box 117, Greentown, O.

## THE CHURCH A KINGDOM

J. D. Brown

Webster defines the word Kingdom thus: Territory or dominion of a king, people controlled or governed. Christ's church is controlled or governed by Christ. Christ is the head of the church, and the church the body of Christ, Eph. 1:22-23.

Christ controls his body, His church or His kingdom on earth by His gospel. Christ's church was foretold by the prophets long before the coming of Christ, Isa. 9:6-7, Dan. 2:44; 7:18. "In the days of these kings shall God set up a kingdom, which shall consume all other kingdoms, and it shall stand forever," Dan. 2:44.

Daniel was looking forward to the coming of Christ, when he would set up

His church or kingdom on earth which would consume all other kingdoms. Daniel realized he would be King of Kings and Lord of lords. Daniel also knew there would be a great conflict in the world after the coming of Christ. He knew satan, the king of the worldly kingdom, would do all in his power to destroy Christ's kingdom or church. Daniel gave us to understand that Christ's kingdom would come out victorious and stand forever and forever.

This harmonizes with Christ's language in Matt. 16:18, where He said, "Upon this rock I will build my church: and the gates of hell shall not prevail against it."

"But the saints of the most high shall take the kingdom and possess the kingdom forever, even forever and ever," Dan. 7:18. The followers of Christ shall possess the church or kingdom forever. This also harmonizes with Luke 1:33, "Of His kingdom there shall be no end." Yes the church militant here below, at the coming of Christ, shall be the church triumphant above. Paul, in speaking of the second coming of Christ, says, "the dead in Christ



shall rise first, and we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Jesus, after he was baptized of John the Baptist and began preaching, said, "Repent ye for the kingdom of heaven is at hand," Matt. 4:17. Christ was in the act of setting up His kingdom on earth, and told us it was at hand "near by, in reach."

Now after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God. Preaching the will of God, or the gospel of God which shall govern the assembly or church of God, Mark 1:14.

There are two kingdoms in the world, each kingdom has a king. We have the worldly kingdom, and satan is king of this kingdom, satan took Jesus up on an exceedingly high mountain, and shewed Him the kingdoms of the world, and promised Him all, if He would worship him, Matt. 4:8-10.

In John 18, as Jesus was on trial before Pilate, when he was about to be crucified, Jesus gave Pilate to under-

stand His kingdom was not of this world. "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.." Here Jesus gave Pilate to understand that his followers, His kingdom, His church does not fight for Him, even though He would be crucified. Jesus instructs His followers to love their enemies, to pray for them, to feed them and to clothe them. In Matt. 16:19, Jesus says to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Christ speaks of the church as a kingdom. Keys placed in man's hands are the symbol of authority and power to open and admit. The language here indicates authority and power committed to Peter as an authorized porter to declare the open door of the church. Whatsoever thou shalt bind on earth shall be bound in heaven. This language spoken to Peter individually applies to him in reference

to the special work in which he should be the director. It assures him the work he did in the kingdom or church if properly done, would be approved in heaven.

For continual power and authority given the church to bind and loose in general, see Matt. 18:15-18. Christ came as a king, "Where is he that was born king of the Jews?" was the question of the Wise Men. Pilate also asked Jesus if he was a king. Jesus said to this end was I born, and for this cause came I into the world. Thus we learn by this statement that the kingship was given Him before he was born, and that His mission was to set up His kingdom after He came.

Some of the conditions of entering this kingdom. We must seek, "Seek ye first the kingdom of God and his righteousness," Matt. 6:33. Above everything else seek ye first the church of the living God, if the whole world would do that, what a different world we would have.

We must strive to enter in at the strait gate, Matt. 7:13-14. This strait and narrow way requires carefulness. We must be born

again, John 3:3. We must receive Him, "But as many as received him, to them gave he power to become the sons of God," John 1:12-13. There is only one way to receive Him, that is to obey Him.

We are born into the Kingdom of God by baptism, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God," John 3:5.

Poplar, Mont.

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## CHRISTIANITY AND COMMUNISM

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Lewis B. Flohr

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The project secretary of the Board of Foreign Missions (of the United States) declared recently:

"Communism is forcing Christianity to bring its practice more nearly into conformity with its teachings. Christians are already rethinking and restating their basic beliefs in God, Jesus, the Bible, and the nature and proper action of the churches."

He said: "It is my conviction that the best way to undermine the world-wide movement toward Commun-

ism is to have a sounder faith and a better course of action than the Communists have. The early Christians outthought, outlived, and when necessary outdied the pagans of their day. Christians of today, at their best, have the qualities and capacities of the early Christians."

With such a statement brought to our minds, and it is really a confession that many profess Christianity, but fail in the practice of it; the question arises, Why do so many professing the name of Christ make believe to satisfy the requirements of the New Testament commands, as to the things to be done toward God and toward man, by merely saying they have the faith but signally failing to do the things commanded. I John 2:4 tells us He that sayeth I know him and keepeth not His commandments is a liar and the truth is not in him.

Brother, sister, let each one of us address this question to self: How does my deportment, in public and in private life, tally out with the Word, the Word that was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father,

full of grace and truth?

Vienna, Va.

## THE RESURRECTION OF CHRIST

### A Mighty Triumph Over His Foes

J. F. Marks

After the greatest tragedy in all the world was committed, darkness appeared in daytime. God's power was manifested to humanity. A great victory was won over sin and the grave. The victory Christ won is a privilege that extends to our day.

What a grand thought that the great effort put forth during Christ's lifetime to hinder Him, was a failure to those who engaged in it. Because they remembered how He said, In three days he will arise again, they planned to make sure His body would stay in the sepulchre. Again they failed and Christ was victorious through the power of God.

In our day what will we choose, failure or victory through Christ? Many people who profess to be Christians are trying to get through most anyway.



Christ wept because of sad conditions in His day. He said no man comes to God any other way but by me, my yoke is easy and my burden is light. How important that we have our robes washed and have them made white in the blood of Jesus the lamb of God. Our desires should be to do only that which is well pleasing in the sight of God. We have no reason to be discouraged if others neglect their duty toward God.

If we look back into the time of the apostles we find that not only Christ met with sufferings but many others did also. Let us think of Stephen, a faithful servant in Christ, who was beaten to death with stones because of their evil hearts.

I must often think of the great apostle Paul, how after he became converted, he met with many hardships: terrible beatings, imprisonment and shipwreck. This did not hinder or discourage him. We find he was very zealous in his work through all his trials. Many things did not fully please him and some things he was very sorry for. One of the worst things he found in all his travels was false brethren. He mentioned about having a thorn in the flesh. He spoke weeping of the enemies of the cross of Christ, some who claimed to be Christ's followers were in reality His enemies. He said men would pervert the gospel of Christ.

How sad to think how many, who profess to be followers of Christ will stumble at the holy word of God and how some become offended when reminded of their duty in this world. It is sad to think, sometimes we fear, that people become offended at the preached word of God and of such publications as the Bible Monitor. We should be thankful we have Ministers who preach the word of God, fearless of men. There is nothing in this world I enjoy more than to hear sound gospel sermons from men who appear to be living a righteous life.

Let us praise God for all the blessings we are permitted to enjoy. Let us never become offended at the holy word of God. Let Christ make and mold us after His will. When the apostle Paul saw that his work in this world was coming to an end, he thought of

his christian life and said, I Him.

have fought a good fight, I In our day shameful things are taking place too. How sad to think of a disciple who walked and talked with Christ, yet would allow satan to control him so as to betray his Lord into evil hands. It is a very serious matter that we be faithful and true to Christ our Savior.

What a mighty triumph to be resurrected in Christ Jesus. The uncertainty of life in this world should make us feel the great importance of standing for what is right at all times. How sad it would be if we would be called upon to change time for eternity and would not be in a prepared condition to gain victory through Christ.

Let us think of Christ who brought life to the dead. Lazarus came out of the grave at His call. He performed many other wonderful miracles. He lived a perfect life yet He was hated by most of the people. He was accused of keeping bad company and being possessed with devils. Some spoke all manner of evil against Him falsely. He was taken to the cross, they spit upon Him, smote Him with the palms of their hands, drove nails through His living flesh, mocked Him, and scoffed at

Jesus said, blessed are ye when men shall revile you and persecute you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven.

Christ also stated what shall kill it in the evening. eternity will mean for the And they shall take the ungodly and sinner. blood, and strike it on the

I have penned these lines two side posts and on the to the honor and glory of upper door post of the house God, not to offend or throw wherein they shall eat it. Eat a reflection on anyone. The not of it raw, nor sodden at scripture tells us to exhort all with water, but roasted one another and provoke one with fire. And that which remaineth of it, ye shall burn another unto good works. with fire. And thus shall ye My aim is only to meet the eat it, with your loins girded, approval of God through your shoes on your feet, and Christ. staff in your hand. It is the

We should rejoice in the Lord's passover. For I will victory of Christ. His resur- pass through the land of rection is a mighty triumph Egypt this night, and will over his foes. According to smite all the first born. His example, the way is open Against all the gods of Egypt for us to a victorious resur- I will execute judgment. I rection and a mighty triumph through Jesus Christ. I am the Lord. The blood

R. 1, Felton, Pa.

## THE LORD'S PASSOVER

Wm. N. Kinsley

Exodus 12, Seven days shall there be no leaven found in your houses. Draw out and take you a lamb according to your families, and kill the passover. Your lamb shall be without blemish, a male of the first year: and ye shall keep it until the fourteenth day of the same month; The whole assembly of the congregation of Israel shall

shall kill it in the evening. And they shall take the blood, and strike it on the two side posts and on the upper door post of the house wherein they shall eat it. Eat not of it raw, nor sodden at all with water, but roasted with fire. And that which remaineth of it, ye shall burn with fire. And thus shall ye eat it, with your loins girded, your shoes on your feet, and staff in your hand. It is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first born. Against all the gods of Egypt I will execute judgment. I am the Lord. The blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. This day shall be unto you for a memorial: and ye shall keep it a feast to the Lord throughout your generation. Ye shall keep it a feast by an ordinance forever. Ye shall eat nothing leavened. For whosoever eateth that which is leavened, even that soul shall be cut off from the congregations of Israel. They shall



eat the flesh in that night, roasted with fire and unleavened bread, and with bitter herbs they shall eat it.

Numbers 28:16-17, "In the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast: Seven days shall unleavened bread be eaten." Leviticus 23:5-6, "In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Passover here meaning the passing over of the death angel over Egypt, and saving them that were obedient to the Lord. Passover also meaning the passing out of the Old Testament and bringing in the new as Jesus died on Calvary's cross. For even Jesus Christ is our Passover.

Hebrews 10:9-10, "He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Wherefore when he cometh into the world, he saith, sacrifices and offering thou wouldest not, but a body

hast thou prepared me. Then said he, lo I come to do thy will O God. After he had offered one sacrifice for sins forever, sat down on the right hand of God. I Peter 3:18-22, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, put to death in the flesh, but quickened by the Spirit. Who is gone into heaven, and is on the right hand of God; Angels, authorities and powers being made subject unto him."

The Jewish Passover and the Lord's Supper are two different ordinances, instituted at two different ages, each for a distinct purpose. The Lord's Supper was on a set time or day, and had a different preparation. The Lord's Supper was prepared by the instructions of the Lord Jesus to the apostles, for a designed or particular purpose. They had bread and also broth, as indicated by Jesus. John 13:26-27, "Jesus answered, he it is, to whom I shall give a sop, when I have dipped it, and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto

him, that thou doest, do quickly." V. 18, 28, 30. "He that eateth bread with me hath lifted up his heel against me. Now no man at the table knew for what intent he spake this unto him. He then having received the sop went immediately out, and it was night." How can so many christian believers deny and say that the Lord did not break the bread, pass the cup, and eat the supper in the evening? And that this was all perpetuated at the one and same time? Did he not purpose or intend for his followers to perpetuate these ordinances till he comes again to call his elect? I Cor. 11:26, "For as often as ye eat this bread, and dring this cup, ye do shew the Lord's death till he come." How can you be obedient to our Lord and Master, if we refuse to adhere to his commands?

John 6:48:51, Jesus' own words, "I am that bread of life. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh, which I will give for the life of the world." V. 53-56. "Verily, verily, I say unto you, except

ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Who-so eateth my flesh, and drinketh my blood hath eternal life; and I will rise him up at the last day. My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Verse 63, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life. But there are some of you that believe not."

Matt. 26:26, "And as they were eating (the Lord's Supper) Jesus took bread, and gave it to the disciples, and said, take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Mark 14:17-18, "In the evening he cometh with the twelve, and as they sat and did eat, Jesus said, Verily I

say unto you, one of you which eateth with me shall betray me." V. 20, 22-24, "It is one of the twelve, that dipped with me in the dish. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: And they all drank of it. And he said unto them, this is my blood of the new testament, which is shed for many."

Luke 22:14-15, "And when the hour was come, he sat down, and the twelve apostles with him. With desire I have desired to eat this passover with you before I suffer." V. 19-21, "He took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you: This do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table."

It is an evident fact that the Lord gave the bread, and the cup, the fruit of the vine, after the supper, and

it was the last meal of the day. It was the passing over of the old testament by his suffering and death on the cross, to the new testament, and also the passover to the Lord's Supper. This was not the passover held annually by the children of Israel or Israelites, which was to serve its purpose. The passover held by the Lord himself and the twelve was altogether different, and a different evening than the Jews had. We will now go to the Lord's supper, its purpose and time, and what it really should mean to us in the gospel age or day of grace and favor, which we are fortunate to live in, and whereby we can purify our souls in obeying the truth. I Cor. 5:7, "For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

(To be continued.)

Hartville, Ohio.

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#### GOSHEN, IND.

The Goshen congregation has decided to hold a spring Communion on Saturday, April 15, at 7 p. m.



## NEWS ITEMS

### CORRECTION MINISTERIAL LIST

Please correct the Ministerial List in the Feb. 1st issue to read, E. W. Pratt, 1502 Lincoln Ave., Yakima, Wash., E. instead of Linden Ave.

### GENERAL MISSION BOARD

All members are requested to be present, if at all possible, for a Board meeting on Conference grounds, Saturday at 9:30 a. m., June 3, 1950.

Chairman.

### CONFERENCE FOR 1950

The Annual General Conference for 1950 will be held at the United Missionary Camp Grounds, Ludlow Falls, Ohio, from June 3rd to 7th. 16 miles N. W. of Dayton, 7 miles N. of Englewood, 7 miles S. of Covington and 14 miles S. W. of Piqua.

The grounds are nicely located. There are good drives, walks and plenty of shade. Clean, modern toilet facilities, laundry room and hot and cold water will be provided.

More information will be given later regarding lodging. Bro. Ezra Beery, R. F. D. No. 1, Union, Ohio, (Telephone Phillipsburg 3945) is chairman of the lodging committee. Anyone desiring further information can write or call Bro. Beery.

Meals will be provided on a free-will offering basis. There is plenty of room for house trailers.

Those traveling to Conference by

car from the east or west on U. S. Highway 40, turn north at Englewood on Ohio State Route 48 to Ludlow Falls. The Camp Grounds are on the east side of Route 48 in Ludlow.

Those traveling from east or west on U. S. Highway 36, turn south at Covington, Ohio, on Ohio State Route 48 to Ludlow. From east or west on Ohio State Route 71, turn north at West Milton on Ohio State Route 48 to Ludlow Falls.

The Greyhound bus stops at Englewood. The train at Dayton or Piqua. There are several buses a day past the ground between Dayton and Piqua. Anyone traveling by bus or train to conference, write Bro. Beery at the above address and arrangements will be made to meet you.

Make your plans now to be at conference.

Paul R. Myers, Sec.

### YAKIMA, WASH.

The writer made a trip to Wenatchee on March 4th. We met with the members on Sunday for Sunday school and preached for them at the home of Sister Katy Holland. We had a fine service. We were glad to have with us our aged Bro. George Studebaker from New Westminster, B. C.

We are having ideal spring weather here now. Most of the snow is gone and we are having warm days and cool nights especially in the valleys. The members at Wenatchee welcome any brethren to stop with them who might travel through this way.

E. W. Pratt, Cor.

**BETHEL, PA.**

The members of the Bethel congregation met in quarterly council on Saturday evening, March 11th. The meeting was opened by singing hymn No. 210, then our Elder, David Ebling, read Eph. 4:1-15 and led in an earnest prayer for peace and unity among us.

All matters were taken care of in a christian manner. The District meeting will be held in our congregation on April 11th and 12th. The following delegates were elected: James Kegerreis, C. F. Weaver, George Longenecker and the alternates: David Ebling, Lloyd Reed and George Berkenstock. The following were elected as a lodging committee: George Longenecker, C. F. Weaver and Lloyd Reed. Bro. Weaver led in closing prayer and we sang hymn No. 81.

Sara E. Weaver, Cor.

**CERES, CALIF.**

March 3rd the Pleasant Home congregation met in quarterly council, singing hymn No. 683. Bro. Walter Peace opened the meeting by reading Rom. 12 and led in prayer after singing hymn No. 210. Our Elder Bro. Shultz then took charge.

We decided to have a spring love feast April 8th. We also decided to have a revival meeting this fall. The evangelist to be chosen later.

We were glad for the presence of Bro and Sister Pease of Quinter Kansas, with us.

Mintues were read and accepted. The treasurer's report was read and accepted. We sang hymn No. 56 and had prayer led by Bro. Carroll.

Bro. Shultz gave us some admini-

tion on our dress when we go out among other people that we do not slip from the faith once delivered to the saints.

Doris Byfield, Cor.

**PLEVNA, IND.**

The Plevna congregation met in regular quarterly council March 11. The meeting was opened by singing, Elder Emanuel Koons read Heb. 13 and led in prayer.

Our elder, Elzie Weimer, took charge of the meeting. The clerk read minutes of the last meeting. Brethren Clarence Surbey, Levi Miller and Clarence Rush were chosen as delegates to District Meeting with Brethren Elzie Weimer, Harley Rush and George Lorenz as alternates.

At this meeting Bro. Isaac Clingenpeel presented the church with a pulpit Bible in memory of his wife. The clerk and treasurer gave their reports. The meeting closed with prayer and song.

Tena Weimer, Cor.

**IN MEMORIAM**

In loving memory of our little girl who passed away one year ago, April 11, 1949.

A precious one from us has gone,

A voice we loved is stilled,

A place left vacant in our hearts,

That never can be filled.

Not dead to us who loved her,

Not lost but gone before;

She loves with us in memory,

And will for evermore.

Sadly missed by parents, Mr. and Mrs. John Carpenter and brothers.

## A CAPTIVE MAID TESTIFIES FOR GOD

George Dorsey

We read in II Kings 5 of a nation that did not know God. They were called Syrians, and had never been taught about the true God. They worshipped idols made of wood and stone.

The Syrians did some other wicked deeds also. One of them was stealing. They went in small companies to steal from the Israelites. They would steal anything that was valuable, and would carry it back to their own land and sell it. They even stole children from their parents, and sold them for slaves.

We read that one day those wicked people stole a little girl from her home. They took her back to their own land, and sold her to a rich captain named Naaman.

Naaman took her to be a servant to his wife. Of course this little girl had to be brave. She could not go to her parents for comfort. But she was an obedient little girl. She loved God, and knew He would watch over her, and comfort her.

She also learned to love her mistress, and learned to do many things for her.

When this little girl had been in Naaman's home for a while she found out there was sorrow there.

She found out Naaman had the dreadful disease called leprosy. The doctors could not find any cure for leprosy. Naaman knew that unless he was cured he would die. Therefore he was sad.

Now as this little girl was thinking of home, she remembered another man back home. That man was Elisha a prophet of God. Although Naaman was not her father, she loved him and wished to help him. One day this little girl said to her mistress, verse 3, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

We now notice that Naaman's wife became interested. We notice the king of Syria also became interested, because he loved Naaman.

Now we see in verse 5, where Naaman left for the land of Israel with a letter in his hand for the king. He did not fully understand that the maid was talking about



Elisha. They thought the king of Israel had power to command his prophets to heal whomever he wished.

When Naaman came to the king with the letter, the king was troubled. He said, "Am I God to kill and to make alive?" The king of Israel also worshipped idols. Therefore he did not remember Elisha as good as the little maid did. But God was still watching that the little girl's testimony was not in vain.

God caused Elisha to know what was going on at the king's palace. So Elisha sent a messenger to the king telling him to send Naaman to him.

Now we see proud Naaman going to this humble prophet of Israel. When he came to the prophet he expected to see some great deed done. The prophet just sent one of his servants out to tell him to wash in Jordan seven times. At first Naaman was too proud to wash in the muddy waters of Jordan. He turned away in a rage. If washing can make me clean, I will wash in the clear waters at home. Now Naaman's servant knew, obedience and not the washing would cure him. So he

said to him, "If Elisha would have asked you to do some great deed, wouldst you not have done it?"

Although Naaman was proud, yet he was sensible enough to listen to his servant. He saw how foolish he acted by disobeying. So he turned and went to Jordan and washed seven times. He came out cured, for his leprosy left him.

Naaman learned obedience the hard way. But he left Israel, a wiser man than when he came. He learned there was no God in all the earth like the one in Israel, the one the little captive maid worshipped. We do not know how many more were benefitted by this little girl's testimony. But we know that if we love God, we will speak of Him, and it will not be in vain.

Salisbury, Pa.

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## WHAT IS YOUR ANSWER?

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Z. L. Mellott

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### Part One

I remember well how late I used to stay up at night when I was a young man to listen to my step-father and

members of the church who came to visit. How they loved to talk of the welfare of the church, and to get more light on the scripture by exchanging opinions. It seems when we go to visit now days, that scripture is the last thing they want to talk about. Bro. Moses Fike told wife and I when he was on his death bed at the age of 96, "We have lots of company and they treat us very nice, they sing so nice, but when I mention scripture everything gets so quiet you can hear a pin fall, and they are soon ready to go home." Why are these things so? You will find the answer in II Peter 3:5.

Would you please answer these questions in your mind, then look up the answers in the scripture in connection with it? We had present with us in our family worship a man from a large city. After worship we talked about some passage of scripture. I learned that he was a member of a certain church organization that has a large membership, I asked him a few questions regarding his faith only to find that he did not believe some of the gospel. I finally asked him if he be-

lieved there is a God? His reply was, "To be frank, I do not." So, dear reader, that is my second question to you, Do you believe there is a God." The answer you will find in Gen. 1:1.

In what likeness did God create man? Answer Gen. 1:27. We see man was created pure. Did he remain pure without sin? Answer Gen. 3:6. They sinned by disobedience. What was the penalty? Answer Gen. 3:19. Now we have man placed in the garden of plenty—everything that humans could wish for to make them happy. But through disobedience death was pronounced upon them. Did this sin affect the whole human race? Answer, Rom. 5:12.

How are we redeemed from this death? Answer, John 3:16. Now I want you to notice the conditions by which he saves us from this death, for surely we are not saved unless we believe. Can we believe and be lost? Answer, James 2:19-20. I knew of a minister, who, while visiting patients in a hospital was asked the following question by one who was nearing death,

"What can I do to be saved?"

The minister answered him in these words, "Believe on the Lord Jesus." The patient replied, "I though I had something more to do." But the minister's reply was, "That is all." Was this answer correct? Mark 16:16. Here we have a direct promise with a direct command. We see here two steps in our Christian journey, belief and baptism.

Can we say we need any more? No, I say, we cannot if we fully understand what it means to believe and be baptized. What else is required of us in addition to belief and baptism? Matt. 28:20, We find that this is Christ's word to those who were to go to preach and establish his church in the world. Did Christ establish the church? Answer, Matt. 16:15-20. If we are in that church of Christ, we must say, "Thou art the Christ, the Son of the living God." For He is that Rock that leads us and gives us spiritual food and drink. I Cor. 10:4. Did Christ institute more than one church? Answer Eph. 4:3-7.

Oakland, Md.

## PEACE

J. F. Marks

Peace is something many people desire. Some people desire strife which is opposite to peace. We who are Bible readers, understand that genuine lasting peace cannot be established in this world.

When the last great war was raging, the head of our nation pleaded for victory and lasting peace. He also predicted a better world, after the greatest war the world has ever known would be over. I fail to see the world getting better. The teaching and training for war will fail to make a better world. If the great nations of the world start a war with the destructive weapons they have now prepared, some of the worst conditions the world has ever known will be present.

Envy brings strife. After strife there is usually more envy especially among those who feel defeated and abused. As we move toward the end of time, wars and rumors of wars will continue with no end of strife in sight. There is always some strife among humanity.



Christians have their responsibility concerning peace. The apostle Paul said, as far as possible live at peace with all men. Christians are not preparing for war. We can do our part in the world by using all our influence for peace.

If we are true and faithful to the Prince of peace, we have the promise of a lasting peace but not in this sinful world. As for us being in this world, we have no promise of tomorrow for when they cry peace, suddenly it is destroyed.

"There is no peace, saith the Lord, unto the wicked," Isa 48:22. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," Isa. 57:20. "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." Isa. 59:8.

"Destruction cometh; and they shall seek peace, and there shall be none," Zeck. 7:25. We see that the wicked and worldly class of people have no prospects or promise of peace. There is not peace in the world but how about the Church, what

have we? We are to leave the peace of God rule in our hearts. How often have profesing christians let sin and strife rule in their hearts?

Strife is destructive toward christian influence in the world. Hatred brings strife. Satan is the author of both. I am convinced that he is rejoicing at the conditions of the world today. There was a time in my life when I thought a class of people who commit fraud, lie, and do injustice to many people; did not go to church. Sin must be banished from people before the peace of God can rule in their hearts.

People can be cleansed from sin but not in sin. The way of the transgressor is hard. The wages of sin is death. Which is ours the yoke that is easy, the burden that is light, or the hard ways of transgression? There is no peace ever found with the ungodly and the wicked.

The lives we live in this world will determine whether or not we will share in the lasting peace in the great beyond. The evils in the world bring trials to the christian many times. They are tried in many ways.

Some are tried more than others. Some meet with severe trials. Sometimes we think our trials are great. Let us think of some who were tried severely and endured all faithfully.

We can think of many who the hands of strife cannot reach. They are resting in peace, never again to suffer through cruel hands. Jesus speaking to His followers said, "My peace I leave with you. Peace I give you, not as the world giveth." A Christian's desires and aims are for peace and that we may have abundantly. Those who do their part in this world have a peaceful eternity awaiting them.

R. 1, Felton, Pa.

### YES, IT REALLY WAS!

Since I have always been interested in the work of the American Bible Society, it was with considerable pleasure that I recently received a letter from a young business girl in Germany, from which I quote in part below:

"Recently I went into a bookstore to see if there was anything I could buy. Ahead of me in the store was a lady buying what seemed to be a New Testament. I could not

believe my eyes and thought I surely must be mistaken. As my turn came, however, I took courage and asked the saleslady for a New Testament. Without hesitation she went to a shelf and brought me what I had desired, and at such a very low price that I was astonished, although completely at a loss to understand how such a thing could be possible. Overjoyed with my treasure I hurried back to work, and there carefully opened my package to reassure myself that I had not been dreaming. No it was not a dream, but a reality—I had been able to buy a New Testament! I started to examine my treasure very carefully and then I found that the distribution of my New Testament had been made possible through the American Bible Society in New York.

To the people across the ocean who think of us and who are so kind to us, a poor and despised nation, I would like through this means to express my most sincere thanks."—Mary Morlock.

—Selected.

Chewing in the parlor,  
Smoking in the street,

Chocking with cigar smoke  
 Every one you meet;  
 Spitting on the pavement,  
 Spitting on the floor—  
 Is there such enslavement?  
 Is there such a bore?

There is a place of sweet rest,  
 Near to the heart of God;  
 A place where sin can not molest,  
 Near to the heart of God.

Give me the Bible,  
 Holy message shining,  
 Thy light shall guide me,  
 In the narrow way,  
 Perfect and promise,  
 Love and obedience combining  
 Till night shall vanish  
 In that eternal day.  
 Sel., Wm. N. Kinsley.

### DEVOTIONAL LESSONS FOR APRIL 1950

**Theme: God, His Glory and Power**

#### I. The Glory and power of God.

Memory verse, Ex. 18:11, "Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly he was above them."

Sat. 1—Ex. 15:11-19.

#### II. The glory and power of God.

Memory verse, II Sam. 7:22, "Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears."

Sun. 2—I Kings 8:22-30.

Mon. 3—Psa. 68:7-19.

Tues. 4—Psa. 76:1-8.

Wed. 5—Psa. 86:8-17.

Thurs. 6—Psa. 89:6-18.

Fri. 7—Psa. 97.

Sat. 8—Psa. 104:1-24.

#### III. The glory and power of God.

Memory verse, II Chron. 2:5, "And the house which I build is great: for great is our God above all gods."

Sun. 9—Psa. 93.

Mon. 10—Jer. 32:16-25.

Tues. 11—Hab. 3:1-16.

Wed. 12—Acts 9:1-9.

Thurs. 13—I Tim. 6:13-16.

Fri. 14—Jude 17-25.

Sat. 15—Rev. 4.

#### IV. Praise to God, for his greatness.

Memory verse, Psa. 48:1, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

Sun. 16—Ex. 15:1-10.

Mon. 17—Deut. 32:1-12.

Tues. 18—Judg. 5:1-12.

Wed. 19—Neh. 9:5-12.

Thurs. 20—Psa. 68:1-8.

Fri. 21—Psa. 71:1-13.

Sat. 22—Psa. 71:14-24.

#### V. Praise to God, for his greatness.

Memory verse, Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men."

Sun. 23—Psa. 29.

Mon. 24—Psa. 92.

Tues. 25—Dan. 4:34-37.

Wed. 26—Psa. 96.

Thurs. 27—Isa. 24:13-23.

Fri. 28—Psa. 113.

Sat. 29—Matt. 6:9-13.

#### VI. Praise to God, for his greatness.

Memory verse, Psa. 145:3, "Great is the Lord, and greatly to be praised: and his greatness is unsearchable."

Sun. 30—Psa. 72.



# BIBLE MONITOR

Vol. XXVIII

April 15, 1950

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## CHRIST'S HUMILIATION

"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8.

May we consider this scripture in the light of Christ's humiliation and sacrifice for us. He was in the form of God and in a sense equal with God, "the Word was God." He gave up His heavenly estate for us. Upon the finishing of His work here, He prayed, "Now, O Father, glorify thou me with the glory

which I had with thee."

Christ disowned Himself, His legal authority, that He might be obedient unto God in all things. This obedience deprived Him of needed rest, of needed food, of temporal satisfactions, and even of life as He allowed Himself to suffer a cruel, undeserving death.

He yielded Himself wholly as a servant to God. "For I do always those things that please him," Jno. 8:29. He prayed for help and strength for His trials and afflictions. He prayed if it was possible for some of His trials to be removed but yet He always submitted unto whatever God willed that He should do.

He fashioned and humbled Himself as a man. "And the Word was made flesh, and dwelt among us," Jno. 1:14. He took on the weakness of man in order that He

might win man. He humbled Himself not only in His desires and wishes but also by giving up His privileges and the honor He deserved for His deeds.

How degrading it was to take on the likeness of man that He might please God and serve man. How do we feel toward Him and to what effort do we go that we might take on the likeness of Christ and that we might please Him? "Neither yield ye your numbers as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God," Rom. 6:13.

He yielded Himself to disgrace and sacrifice for us. He was young in years and in the prime of life. He had power and authority even above our expectations. He had a large group of followers and His popularity was growing. Many sought to elevate Him and worship Him as Ruler and King. Yet He became an outcast, enduring the slander and shame of men that He might please God. He looked beyond man's understanding

into the future that God has in store for Him.

After they were converted, the disciples and followers of Christ endured suffering, affliction and shame. Many even rejoiced that they were counted worthy to suffer for Christ. They looked unto the future also for their hope and final reward.

How far do we go in humbling ourselves and depriving ourselves of temporal wishes and desires for Christ and His church? The Bible contains the instructions from God to guide us from earthly to heavenly things. The church, through the labors of those gone before, has labored to interpret and put into practice the principles that Christ and the apostles taught. 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also the Greek," Rom. 1:16.

How humble are we in accepting and obeying these principles? Our text says, Let this mind be in you, which was in Christ. "Wherefore God hath highly exalted Him." Are we willing to depend upon the exal-

tation of God or do we wish to exhalt ourselves, perhaps only in our own eyes?

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8:18.

## CONSCIENTIOUS OBJECTORS

Paul R. Myers

Sometime ago the newspapers ran an account of a group of people being egged by a mob of rowdy, unscrupulous men. The group being egged were members of a church which did not believe in going to war. Their young brethren were conscientious objectors during the last world war and it was for that reason they were being barraged with eggs.

In discussing conscientious objectors, a reporter in a recent newscast over a major network, made fun and light of such persons, claiming they were afraid to fight and for that reason hid behind some church. He even branded such individuals as "crackpots."

In another recent news-

cast, the reporter stated that the stage is now being set for a third world war. After a rather lengthy discussion on the subject, he closed his remarks by stating that it is possible that we are already in the third world war.

Peace loving people do not like to think in terms of another world war. We have not forgot the awfulness of other world wars. Today newspapers carry headlines across our nation describing the power and destructive force of the atomic bomb. Scientists in nucleur physics and atomic energy are working hard to perfect the H-bomb, many times more deadly than the atomic bomb. Bilions of dollars are being spent by our country and foreign countries on research as to how best destroy man by mass production. Man, God's chosen creation, attempting to destroy itself.

In their determination to uncover the secrets of the H-bomb, scientists and physicists have discovered facts which might lead to a still deadlier bomb known as the X-bomb. Nations are secretly working to be first to gain supremacy in the air, on land and on the sea. Sure-



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ly such endeavors points to war. Nations are priming themselves for another conflict.

While we are aware of some of the things being promoted for the cause of war, there is no doubt in believing that much more is being done in secret. The public is not fully informed. Compare the church's peaceful position against this preparedness and we must conclude that conscientious objectors may be facing a test in the near future.

We are thankful that up

until the present, the government made provision for such objectors. They were permitted to go to camps segregated from government military camps. While they had to obey the laws and regulations, they did not need to take military training. They did not need to train to kill. They were not required to violate their religious belief. They were respected for their stand against the carnalities of war. We pray that such a policy may continue in the future in the vent of another war.

I believe the Bible. According to prophecy, each day, week, month and year it will be harder and more trying for an individual to live a life, conscientiously opposed to war. The devil is very busy. Present day worldism frowns on any such belief. Not only does the world frown upon it, but modern christianity belies their faith, when they do everything the world does. Too many so called christians engage in everything the world has to offer, from taking the oath to the taking of human life. They even as much as enlist in the army, volunteering to kill their

fellowman. This makes the position of a true objector very uncertain before the authorities. It can cause undue trouble in proving to government authorities one's absolute faith in God's Word.

A conscientious objector is a person who is "influenced by his conscience" to object to war and all its arts. The reason there are so few COs today, is the fact that, they allow their conscience to be influenced the way of the world, rather than the way of Christ.

I am not attempting to cast reflection against our government. I conclude by the scriptures that the declaring of war by one nation against a so-called enemy nation, does not make it legal or scriptural for a christian to go into training, to put on the uniform or take up arms to destroy life.

God's Word definitely teaches that we shall not kill. I am thankful there is a body of believers who do not believe in going to war, or taking an active part in the war machine. May we continue to hold to that faith. Those who in the past, served as COs, I believe were

well taken care of by their Lord and Master.

War does not decide a thing. After the horrible-ness of murder and bloodshed, if there is a peace gained, it must be accomplished around a conference table. Why not take that way for it in the first place?

America has been called the land of plenty. Think of the waste and destruction during a war. America is called a Christian nation. How fine a name, if rightfully deserved. How can we continue to be called Christian when we are spending billions of dollars in seeking ways and means of eliminating men from this earth.

We could quote many scriptures definitely opposing war. The Bible is full of them and we are familiar with them. We should be thoroughly indoctrinated against war and all its hereditaments. It is our duty to preach and teach against war. The younger oncoming generation should be taught our position against war. Young men and brethren who may have to face a draft board should be informed to seek exemption as a CO. To witness for Christ and the church is

noble. To stand on your convictions against war is a manifestation of faith.

Today the will of God is being ignored by the masses of people. Their convictions are calloused to the point they do not hesitate to participate in anything. They fail to stand for Christ and the church. They are not being properly taught.

As an illustration, in the past many denominations took a definite stand against war. During the last world war these same denominations engaged in all phases of the war effort, ignoring their teaching along this line. It was not unusual to pass their church house and see plaques or billboards announcing to the passerby the number of their members, including names, who were in the armed services. One by one they have succumbed to the ways of the world. Again, each one casting aside his faith makes it decidedly harder for the next one to prove his faith before a draft board. I think we should profit by the mistakes made by others. I think it best to continue obeying the scripture, because God's Word never changes.

Christ came not to destroy, but to fulfill. We are to love and not hate our enemies. We are to seek peace and not to engage in strife and bloodshed. We claim to be followers of the meek and lowly Lamb and as such, should not be out seeking to devour as Satan and his cohorts do.

Jesus, in speaking to His disciples said, "Ye are the salt of the earth." Pray that we are the salt of the earth today. Let us pray that we have sufficient salt and are sufficiently seasoned in the faith of the Lord Jesus, that even in the time of war, we are willing to obey the Word, rather than to take up arms and kill our fellowman. Regardless of how or why or who is killed in war, the scripture says, "Thou shalt not kill."

It is much better to be a CO, under the care and guidance of the Father, than to ignore His Word and some time have eternal wrath pronounced upon us.

I am sure that in the event of another war, it will be harder to maintain our "non-resistant" position. Let us pray first, that there will be no more wars. Second, that should we become involved



in another war, that each member stand firm in his convictions. Such an attitude will make it easier for each one.

Claiming conscientious objectorship does not indicate being timid, afraid, or a crack-pot, as the news-caster inferred, but it does indicate soundness of faith. It will prove a blessing if we stand faithful. It will greatly please our Heavenly Father.

Box 117, Greentown, O.

## WHAT IS YOUR ANSWER?

Z. L. Mellott

### Part II

Churches are mentioned around thirty-five times in the New Testament, but no where can we find any teachings that church ordinances were taught in different ways. What is the penalty if we teach and preach otherwise? Answers: Matt. 5:19; Gal. 1:8; Rev. 22:18-19; I Tim. 1:3; and I Tim. 6:3-4. As I think this question is a very important one, I am giving more than one reference. Please take notice to this last reference, why

people do not consent to the gospel. Well, just what did Christ teach?

Faith and baptism are the first two steps which we have already covered in part. The third step is the baptism of the Holy Ghost. Act. 1:5. What is the mission of the Holy Ghost? Answer, John 14:25-29. Are you an applicant for this baptism, this peaceable, guiding spirit? If you are not, you are in the world and know nothing of the peace it gives the soul.

Now if we have made the three steps, we should be in the spirit to understand the things that seem to be foolishness to the world, I Cor. 2:14.

It seems to me while Noah was 120 years building the ark that there were those that made fun and said to him, "You are certainly foolish to think that we are going to have such a flood. The skies are clear, and such a thing has never happened. Nobody believes it, only you and your family, whom you have misled." Will it be like this when Christ comes? Matt. 24:36-40. I Pet. 3:20-21. Now we see there were but a few souls saved at the time of the flood. Will

there be only a few saved 3:15.  
when Christ comes? Answer, Luke 13:23-28, Matt. 22:11-15, Matt. 7:13-16.

Why is it that there are only a few that accept Christ? Is it a hard way? Answer, Matt. 7:14; 11:28-30; 20:16. We understand from this that God calls many, but only a few are chosen. Why are there only a few chosen, when there seems to be many answering the call? Answer, Matt. 15:8-9. Do you think that God will reject a person who thinks he is doing right? Matt. 7:21-24; 25:11-12.

I hope and pray as you search the scriptures for answers to these questions, you will be guided by that Holy Spirit to a closer walk with Christ. Ministers find, in talking to those that have not accepted Christ, that they are confronted with questions like these. What is the right mode of baptism? Matt. 3:13-17; 28:19. Please search the scriptures with old history, to find the mode that Christ was baptized with. It was not that Christ was sinful, that he needed to be baptized, but it was that we may have an example to follow. Read Matt.

R. 1, Oakland, Md.

## THE LORD'S SUPPER

William N. Kinsley

When Jesus Christ died on Calvary's Cross that ended the ceremonial law, and also the passover feast. The Old Testament was fulfilled, and the New Testament came into full effect. "He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:9-10. "For even Christ our passover is sacrificed for us," I Cor. 5:7.

"John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And looking upon Jesus as he walked, John saith, behold the Lamb of God," John 1:29, 36. In Isaiah 53 we read, He is brought as a lamb to the slaughter, so He openeth not his mouth. He was oppressed, and He was afflicted, yet He opened not His mouth. He was numbered with transgressors: and He bare the sin of many, and made

intercession for the transgressors.

"I was like a lamb that is brought to the slaughter. They had devices against me, saying, let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered," Jer. 11:19. The Passover kept by the assembly of the Children of Israel, was a type or symbol of the sacrificing of Jesus Christ on the cross, for the sins of the people. They used a lamb that was without blemish and the blood was to atone for their sins, and the people ate its flesh.

We learn of Christ's atonement from John 6, I am the bread of life. Verily, verily, I say unto you, except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This brings us up to the Lord's supper and the Eucharist: the unleavened bread, and the fruit of the vine. An evening meal instituted by the Lord, Jesus Christ, be-

fore His betrayal, which could not be termed the Lord's supper until after His death on the cross. His death on the cross ended the Passover. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with unleavened bread of sincerity and truth.

It is a feast of love, there- by loving Him who first loved us. To perpetuate His great love for humanity, and our love to one another. "A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another," John 13:34-35. This will bind us together in the bonds of love. We will not talk evil of one another, to offend or anything to destroy others welfare. It binds us together with an holy kiss, that is with a pure motive. We hold all our brethren and sisters above ourselves and we would not betray one another as Judas did.

"Verily I say unto you, in- as much as ye have done it unto one of these my brethren, ye have done it unto me," Matt. 25:40. So if we sin against the brethren,



meaning either brethren or sisters we sin against Christ. So we carry a great responsibility and it is well that we examine ourselves before we eat. "Examine yourselves; whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" II Cor. 13:5.

One of the purposes of the supper is to carry our minds to the future, to the marriage supper of the Lamb. The revelation of Jesus Christ, which God gave unto him, (Jesus Christ) to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. Who bare record of the word of God, and of the testimony of Jesus Christ and of all things that he saw," Rev. 1:1-3 "And he (the angel) saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, these are the true sayings of God," Rev. 19:9.

Let us be glad, and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. To her

was granted that she should be arrayed in fine linen which is the righteousness of the saints. The Lord's supper is a foretaste and type or symbol, of the marriage supper of the Lamb or the Lord Jesus Christ, in a Spiritual reign, or the rapture of the elect. The Eucharist, the unleavened bread and the fruit of the vine, takes our minds back to the cross, to direct our hearts to think what sacrifice, anguish, pain and suffering it took to redeem us poor sinners from our sinful state.

We need to be reinstated in favor and fellowship with God that we might receive that wonderful gift of God, the greatest gift that ever could be given, the gift of eternal life. After our sorrow and grief we are made to rejoice that He, Jesus, came out victorious over death, hell, and the grave. He arose and ascended to heaven. He is seated at the right hand of the Father, and is now our intercessor, and our high Priest, who knoweth all our infirmities.

The Lord had a purpose to everything He taught, or did during His sojourn here on earth. "Ye were not re-

deemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot. Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you. V. 22, Seeing ye have purified your souls in obeying the truth through the Spirit, see that ye love one another with a pure heart fervently," I Pet. 1: 18-20, 22.

Now as to the time and preparation of this last passover, from the old law to the new era of time or gospel age, each of which terminates in the Lord's supper. If it were perpetuated like the Jewish passover, the Apostles would of known all about it, but this was different so the Lord sent them to the upper room and told how to prepare it. They had no roasted lamb, they may of had some meat. Evidently they had some broth as Jesus dipped a sop and gave it to Judas. Evidently they had bread which dipped in broth, would make a sop.

This meal was before the day and hour of the Jewish passover. "Ye know that after two days is the feast of

the passover, and the Son of man is betrayed to be crucified," Matt. 26:2. Jesus knew all about what was being arranged." Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high Priest, who was called Caiphaz, and consulted that they might take Jesus by subtilty, and kill him," Matt. 26:3-4.

"Ye know that after two days is the feast of the passover." I understand this was held on Friday, nisan 15th according to the old Jewish calendar. Christ was crucified sometime before the sixth hour, which would be about 12 noon, and He died about the ninth hour or about 3 p. m. His body was taken from the cross, by Joseph, and laid in his own new tomb. Matt. 28:57-66 tells us of His burial, the sealing of the tomb, and the setting of a watch. All this was before the hour of the Jewish passover, lest they legally defile themselves. Read John 19:14-15, 18, 31-34.

"For I received of the Lord that which I delivered unto you, that the Lord Jesus the same night in which he was betrayed took

bread: and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," I Cor. 11:23-26.

This is not a common meal to satisfy the natural desires, or to feast on. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men," Rom. 14:17-18. But it is sin for that man who eateth with offense.

"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the re-

mission of sins," Matt. 26: 26-28. "He took bread, and gave thanks, and brake it . . . saying, this is my body which is given for you: This do in remembrance of me," Luke 22:19-20. Do not these scriptures teach us that these ordinances are to be practiced by all His followers?

"For I have received of the Lord that which also I deliver unto you, that the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me," I Cor. 11:23-24.

It is evident that Jesus gave these emblems after supper. Did He not intend that we should continue this entire service till He comes? By what authority dare we drop out the supper and keep the Eucharist: the unleavened bread and the fruit of the vine. "For as often as ye eat this bread, and drink



this cup, ye do shew the Lord's death till he come," I Cor. 11:26. "He (Judas) then having received the sop went immediately out, and it was night," John 13:30. So it is an evident fact that the Lord had a supper in the evening. Why has man changed it to just any time of day?

The apostle Paul stated, I have received of the Lord, that which I delivered unto you. "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. 1:11-12.

Hartville, Ohio.

## NEWS ITEMS

### DALLAS CENTER, IOWA

On March 18, our congregation met in regular council with our elder, Bro. W. S. Reed, in charge. After the usual procedure the report of the visiting brethren was given. With few exceptions all the members were found in favor and fellowship with the church.

May we each one be in a position that the Lord can use us and work out His purpose for our lives. We promise to work for a greater de-

gree of holiness in ourselves and others. May we ever witness for Christ, rejoicing in Him with the peace of God in our hearts.

We have decided to have our Love Feast on May 20. We would be happy to have any visitors come and enjoy these services with us.

Ethel Beck, Cor.

### QUINTER, KANS.

The Quinter congregation plans, the Lord willing, to hold their Love Feast May 6-7. There will be an all day meeting both days. We urge all who possibly can, to come and worship with us. We ask that all pray that these meetings may be a success.

Elma Jamison, Cor.

### MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church held council March 18 at 2 p. m. Seventeen members were present. Hymn No. 60 was sung. Elder Benj. Reinhold opened our meeting by reading Col. 3 and leading in prayer. Our Elder, A. G. Fahnestock, took charge of the meeting.

An offering of \$23.50 was sent to the Ridge congregation toward their church-house fund. The following delegates were elected to the District Meeting, to be held in the Bethel congregation, April 11 and 12: Harry L. Junkins, Paul Weaver and Charles Jacobs. The vote was taken concerning the election of a minister and the lot fell upon Bro-Paul C. Weaver. He was duly installed by the laying on of hands with his companion, they were received by the right hand of fellow-

ship. May the Lord help them that they may take up the work that is before them and that they may prove faithful in the work of the Lord.

It was decided not to elect a deacon at this time. The minutes of the council were read and approved with a few admonitions. We had a very spirit-filled council and Elders J. L. Myers and Benj. Reinhold were with us to assist in the elections. Meeting was closed by singing No. 388 and prayer by Our elder. We are not so strong in members but we feel we are strong in the faith of the Gospel of our Savior, Jesus Christ. He will help us if we all labor in the gospel way. We need the prayers of the righteous. May the Lord bless all who labor in His name.

Harry L. Junkins, Cor.

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### PERU, IND.

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The Midway congregation met in council on the afternoon of March 18, with our elder D. W. Hostetler in charge. It was decided to continue with the present Sunday school and church officers through this year since there was little possibility that an election would result any differently. Three delegates and alternates for District meeting were elected. We plan to have our communion service on Saturday, August 26, services to begin at 2 p. m. We also decided to make the last Saturday of August our permanent date for communion services.

Both Bro. Hostetler and Bro. Melvin Roesch were with us on Sunday (next day) and assist us in our services, both at the church in

the forenoon, and at the nursing home after lunch.

Here are a few quotations and thoughts from Bro. Roesch's morning sermon. He read Psalm 27 and his subject was "Life's Purpose." Seek ye first the kingdom of God. Our ideal should be Christ; it must be higher than we are or we cannot rise.

A conscientious objector (negative) to some activity is, first a conscientious doer (positive) of an opposite activity. Daniel proposed in his heart that he would not defile himself with the king's meat and wine, but he suggested the alternative of pulse and water.

There are too many people judging the church, who do not know the Bible well enough.

Paul B. Myers, Cor.

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### GOSHEN, IND.

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On March 18th, at 1:45 p. m., the Goshen Dunkard Brethren church met in our regular quarterly council. Song No. 500 was sung and Elder Roy Swihart opened the meeting, reading Rom. 15, commenting on the same and also led in prayer.

Elder Harry Gunderman then took charge of the business as follows: Bro. J. W. Priser was re-elected as a member of the board of trustees; delegates were chosen for District Meeting; our clerk, Bro. Dallas Sigler, was asked to contact an evangelist and then a date for our series of evangelistic services will be announced. Sister Maurice Carpenter was chosen Monitor correspondent and agent, to relieve her Mother, Sister Yontz, who has carried this work for years.

Usually the Goshen church holds

only one Lovefeast a year, but since our aged Bro. Kesler so much desires a spring communion, the church wishing to comply, has set aside Saturday evening, April 15th, at 7 p. m. as the date for this meeting. As many as can come and enjoy this meeting with him and with us.

In closing, an offering of \$6.96 was lifted, a hymn sung and prayer by Bro. Allen Van Dyke ending another meeting of the Lord's work.

The church is glad to have our dear Bro. and Sister John Wallace at home with us again after an extended stay in California, as their help in our services are always greatly appreciated.

The condition of Bro. Frank Priser, Sister Ida Treesh and Sister Fannie Metzler remains about the same. Pray for these elderly people, that they may be comforted.

Sister Maurice Carpenter,  
Shipshewana, Ind.

### NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular quarterly council March 25, at 2 p. m. Elder E. L. Withers read Psa. 49, and lead in prayer. After which Elder Galen Harlacher took charge.

We decided to hold our spring lovefeast Saturday evening, April 8. We hope some of the Wenatchee brethren and sisters can be with us for the occasion. We wish the distance between the churches of our district was not so great, so we could enjoy the fellowship of one another more often, for that is what we need to encourage us.

The treasurer's report was read and accepted as was also the min-

utes of the last meeting. The meeting closed by singing "A Charge to Keep I Have," and prayer by the moderator.

May we ever strive to be faithful to the Master and to our calling, that we may be worthy and able to keep our charge.

Mollie Harlacher, Cor.

### IN MEMORIAM

In loving memory of Paul Edward Kintner, who passed away one year ago, April 23, 1949.

The call was sudden, the shock severe,

We little thought such grief was near;

Only those who have lost can tell  
The pain of parting without fare-  
well.

Loving and kind in all his ways,  
Upright and just in all his days;  
Sincere and true in his heart and  
mind,

A beautiful memory he leaves be-  
hind.

Memories are treasures no one can  
steal,

Death is a heartache nothing can  
heal;

Some may forget you, since you  
are gone,

But we will remember you, no mat-  
ter how long.

Sadly missed by mother, daddy,  
Ruthanna and Mildred.

### OBITUARIES

MARY ANN THRONE

Mary Ann Hollenbaugh, youngest



daughter of Samuel and Sarah Holtenbaugh, was born north of West Unity, Ohio, on Nov. 30, 1862.

She has been in failing health for a number of years, having developed a heart disease which kept her from going, and enjoying the pleasures of this life. The last two weeks she gradually grew worse and peacefully slept away on the morning of March 15, 1950, in the home of her son, Harve, north of Alvornton, Ohio, at the age of 87 years, 3 months and 15 days.

When a child she moved with her parents to Northwest township where they lived a short time, then locating one mile west and one-half south of Kunkle, Ohio.

There she grew to woman hood and on Nov. 1, 1885 was united in marriage to Alfred A. Throne of Pioneer, Ohio. To them was given two sons, George S. and Harve L. Only fourteen years they were privileged to work and toil together on a farm two miles east of Pioneer when the home was broken by the passing of the husband and father on Aug. 27, 1899.

Her husband, being a member of the Dunkard church, soon after their marriage she saw the need of them walking this christian life together, so she too accepted this faith and remained true till death.

In March of 1902 she was united in marriage to David Throne of Pioneer who departed this life May 1, 1931. Since then, she has spent the most of her time with her children. Her only sister, Ella preceded her in death Dec. 19, 1943.

She leaves to mourn her passing, two sons, George of Pioneer and Harve of Alvornton; five grandchildren, 16 great grandchildren;

two step sons, Charles Throne of Marshall, Mich., and Ernest Throne of Bryan, Ohion; six step granddaughters; one foster granddaughter, Mrs. Nina Edmarch of Cope Girandia, Mo., and one niece, Mrs. Edna Strausborger of Edgerton, Ohio. One granddaughter, Margaret preceded her in death. She will be missed in the home, but we feel our loss is her gain.

For many years she traveled, along life's rugged way;

She has gone to loved ones, in that land of endless day.

Life's journey now is over, her trials are all past,

With Jesus sweetly resting, safe, safe home at last.

Call not back our loved one, anchored safe where storms are o'er,

On the border land we leave her, soon to meet to part no more.

The funeral services for Sister Throne were held in the Walnut Grove Church of The Brethren with the writer in charge, assisted by Brethren William Carpenter and Floyd Swihart, interment was in the Pioneer cemetery.

Eld. Vern Hostetler.

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## TIME OF TIMES

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Katie Carpenter

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The wise man Solomon, said there is a season and a time to every purpose under the heaven. A time to be born, and a time to die, a time to plant and a time to pluck up that which is plant-

ed. There was a time God created the heaven and the earth and all things therein. Gen. 1, He formed man of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. He was placed in the garden of Eden with a strict command. After that, the Lord made him a helpmate and brought her to him. Adam said this now is bone of my bone and flesh of my flesh, she shall be called woman. (But it took a lot of water to do it.)

He told Noah to build an ark for the saving of his family. Noah did as he was commanded. The Lord said unto Noah, come thou and all thy house into the ark, and also of beasts and fowls as he commanded. The Lord shut them in.

Then came a great flood of waters and destroyed every living substance from off the face of the earth. The water that destroyed all things which He had created from off the face of the earth, were the same waters that saved Noah; because they were righteous and lived on the face of the waters above the earth.

After that the serpent came on the scene and beguiled the woman, by telling her a false-hood, saying ye shall not surely die, and she believed him. She saw that the tree was good for food and pleasant to the eye and she partook of it. Thus they disobeyed the command given them in Gen. 2:17, and brought sin and death on the human family.

Adam was permitted to live nine hundred and thirty years and he died. Down through the ages nearly 2,000 years ago, there was born in the stable at Bethlehem a little Lamb of God to take away the sin of the world.

Adam was meek, humble, lowly, poor in this world's

goods, had not where to lay his head, was despised, rejected, persecuted, numbered with the transgressors, led as a lamb to the slaughter, nailed to the cross, suffered and died between two thieves, and shed his blood on Calvary, all for the sins of you and me.

Amidst all this he was more than conqueror. His love is still extending to us. He is now at the right hand of God interceding for us. He is coming back again, the door will be shut, and the day of repentance will be gone. Then will come the saddest of all times, Matt. 25:32, "Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: he shall set the sheep on the right hand, but the goats on the left.

Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.

To those on the left, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels: "these shall go away into everlasting punishment: but

the righteous into life eternal." Matt. 25:46.

R. 3, Brookville, Ohio.

## THINK ON THESE THINGS

Thornton Mellott

This might have been titled, which is the true church or the church of Jesus Christ. Christ told His apostles, in John 14, that He was going away to prepare them a place that they may be where He is. Yes, not only His Apostles but all that love and obey His commandments.

Thomas answered, as we sometimes do, we do not know which is the right way. Christ said, "Ye know the way." Thomas said, "Lord, we know not whether thou goest; and how can we know the way." Jesus answered him, "I am the way, no man cometh unto the Father but by me."

"He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," John 10:1. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," John



14:6. He is our perfect example.

Fifteen hundred years before Christ's time, Moses told us that the Lord your God would raise up a prophet from among you, like unto me (Moses), him (Christ) shall ye hear. In all things, he that will not hear that prophet shall be taken from among the people.

Christ was here and left us perfect examples and many commands that we may keep His Church (the bride) pure and clean until He comes back. Christ said unto Peter, "Whom say ye that I am?" Peter said, "Thou art the Christ, the son of the living God." Christ said unto him, "Upon this rock I will build my Church upon the Apostles and Prophets, Himself being the chief cornerstone."

A church is a body of believers having one faith, all being of the same mind. Here is where the trouble all begins; one may say I have faith in God, while another just believes in God. Let us notice that the devils also believed in God and trembled, but they did not do the things that were required. To become part of the body

(church) it requires faith, repentance, and baptism.

There are many modes of baptism used today; but which is right? There is but one right way, the way that Christ instituted, Rom. 6.

Friends why did Christ go into the water and be baptized of John? Was it not to show us the right way, that we may follow the steps in which, we must be baptized if we wish to wash away our sins and journey toward heaven. Just as Christ told the apostles in Matt. 28:19, just a short time before He left them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

We sometimes say, how can these things be? We are like Nicodemus, our righteousness must exceed the righteousness of the scribes and pharisees or we will perish. Jesus told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born

of the Spirit is spirit. Marvel not that I said unto thee. Ye must be born again." John 3:5-7.

The night of Christ's arrest, He ate His last supper with His disciples; He instituted feet-washing; the holy communion or the bread and wine. The same night He told His disciples, "Ye should do as I have done to you." As I washed your feet ye should wash one another's feet, this is an example and ye should do as I have done to you. There is a way that seemeth right unto man, but the end thereof is the way of death.

Christ also gave the church authority to keep His Church pure and clean. We are told to come out from among the world, and be a separate people. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," Rom. 12:2. Be not patterned after the world but put away the styles and fashions of the world. By the renewing of your mind, not by the lust of the flesh, the lust of the eye, and the pride of life. These are not of the Father but of

the world. The world will pass away and the desire or lust after its fashions.

We are told not to take from or add to God's word. How often we hear, sometimes even from ministers, it does not make so much difference whether we do this or that but just so we have our name on the church record. Or, it makes no difference if I go to a social dance, a good moving picture, a street fair as long as I do not commit any crime. If my brother does me any harm, I do not need to forgive him with a kiss of love but just so I help maintain the church. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," I Jno. 4:20.

Paul told Timothy that the time will come when they will not endure sound doctrine. I think it is here, I heard a so-called minister not long ago say, "When they preach doctrinal sermons I let it go in one ear and out the other." They tell us there will be people saved in all walks of life and creeds or churches. Paul tells us not to follow every wind of doctrine. "Though we, or an angel from heaven,

preach any other gospel unto than that which we have preached unto you, let him be accursed." Gal. 1:8.

Let us not be deceived for God is not mocked. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. 6:8. We are told that strait is the gate and narrow is the way that leadeth to eternal life and there are few that find it. But wide is the way and broad the gate that leadeth to destruction and many go therein.

May we as a church closely guard against the temptations of satan. "Put away from among yourselves that wicked person," I Cor. 5:13. Let us come out from among those that live in error that we may keep the church pure and clean. Let us think on these things before it is too late.

Rd. 1, Needmore, Pa.

## BLESSINGS

By Olive VanDyke

What blessings we receive and what rewards are given for lending a helping hand

to the unfortunate we seldom realize. Being a widow and not enjoying living alone, I was planning on taking a trip to spend the winter, when I was called one Monday evening after seven o'clock and told I could get a displaced couple to live with me if I wanted them by the following Wednesday as they had no place to go. I replied, "I wanted them." So I rearranged my house and got dinner for them on Wednesday.

While working the thought came to me over and over, how will we live, and each time it seemed a voice said "The Lord will provide." Which, he is doing in a wonderful way, far beyond my expectations. Mr. and Mrs. Rjazzanzew are from Ukrain and landed in America Dec. 2, 1949, and in my home Dec. 7. And a nicer, more appreciative couple would be hard to find.

At first when anything was given to them they would cry in appreciation. But after a few days, they would kindly thank the giver until they were gone or we were home alone. I have seen them hug and kiss articles that were given them. Friends and members



remembered them so well at Christmas and all would have been more than repaid if they could have seen them look over things, laughing and with tears in their eyes and hugging things up to them. Feb. 12 a dear sister handed me some money and said, "for groceries for your family." After we were home I showed it to John and Mariea and told them what it was for, and tears rolled in both pairs of eyes, and he said, "From our Lord Jesus."

I truly have seen and experienced what Christian life should mean and be, as I never had in my life, by having these folks in my home. To know the terrible experiences these folks and thousands of others have had and the courage and faith they have, should put us supposed Christians to shame.

I feel if they go far wrong, I and other Americans will be to blame. They are surprised at our conduct in American churches. They have called my attention to mistakes that I am sure none of our people would have done. I do not know if I am going to be able to hold up and do my duty toward them

or not. I know I cannot without the prayers of others for strength and the help of God.

These folks once had a nice home and children and they were driven from it all and were allowed to take only what they could carry with them. What if we had to leave home in that condition? John needs a car badly, so as to get to work and the Lord will provide it in his own way soon I am sure.

I would not have missed the experience of this winter for all the pleasure trips in this world.

Kokomo, Ind.

## BLESSED BLESSINGS

Katie Carpenter

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night. Psa. 1:1-2. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

Blessed are they which do hunger and thirst after

righteousness: for they shall be filled. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven." Matt. 5:6, 10.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." Bless-el is the man that endureth temptations: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that Love him." James 1:12.

"Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power," Rev. 20:6.

"Blessed is he that keepeth the sayings of the prophesy of this book," Rev. 22:7. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14.

Blessed be the tie that binds, our hearts in christian love the fellowship of kindred minds is like to that above.

Brookville, Ohio.

### SONG OF THE RYE

I was made to be eaten,  
And not to be drank;  
To be threshed in a barn,  
Not soaked in a tank.  
I come as a blessing  
When put through a mill:  
As a blight and a curse  
When run through a still.

Make me up into loaves,  
And your children are fed;  
But if into drink,  
I'll starve them instead.  
In bread I'm a servant,  
The eater shall rule;  
In drink I am master,  
The drinker a fool.

In the morning, fix thy good purpose; and at night examine thyself, what thou hast done, how thou hast behaved thyself, in word, deed and thought.

It is America's high privilege to supply the copies of the Word of God that shall set nations upon the path of righteousness and peace.

### ADULT SUNDAY SCHOOL LESSONS

Apr. 2—False Teachers Charge Him With Vain Glory. II Cor. 3:1-18.

Apr. 9—Easter. Christ's Resurrection. John 20:1-23.

Apr. 16—Faithful Preaching the Gospel. II Cor. 4:1-18.

Apr. 23—Assured Hope of Glory. II Cor. 5:1-10.

Apr. 30—That We may Be Righteousness of God in Him. II Cor. 5:11-21.

May 7—Proved Himself by the Word of Truth. II Cor. 6:1-18.

May 14—He Exhorteth Them to the Purity of Life. II Cor.

7:1-16.

May 21—Stirreth Them up for the  
Poor Saints. II Cor. 8:1-12.May 28—The Proof of Your Love. II  
Cor. 8:13-24.June 4—He States the Reason Why  
He Sent Titus. II Cor.  
9:1-15.June 11—Our Warfare is Not Car-  
nal, but Mighty Through  
God. II Cor. 1:1-18.June 18—I Have Preached to You  
the Gospel. II Cor. 11:1-16.June 25—By Preaching Christ I Was  
Persecuted. II Cor. 11:  
17-33.

### PRIMARY SUNDAY SCHOOL LESSONS

Apr. 2—Sampson's Riddle. Judg.  
14:1-14.Apr. 9—The Risen Christ. Mark  
16:1-18.Apr. 16—Famine and Death in  
Moab. Ruth 1:1-10.Apr. 23—Naomi's Return With  
Ruth. Ruth 1:14-22.Apr. 30—Ruth Gleans in the Field.  
Ruth 2:1-12.May 7—Boaz Favors Ruth. Ruth  
2:13-23.May 14—The Lord Calls Samuel. I  
Sam. 3:1-21.May 21—Prayer and Victory. I  
Sam. 7:3-12.May 28—The People Want a King.  
I Sam. 8:1-9; 19-22.June 4—The First King Chosen. I  
Sam. 10:17-27.June 11—Obedience Better Than  
Sacrifice. I Sam. 15:10-24.June 18—Chosen by the Lord. I  
Sam. 16:1-13.June 25—A Strong Enemy Over-  
Come. I Sam. 17:20-50.

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# BIBLE MONITOR

Vol. XXVIII

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No. 9

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## NOBODY KNOWS BUT MOTHER

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Nobody knows the work it makes,  
To keep the home together;  
Nobody knows the steps it takes,  
Nobody knows—but Mother.

Nobody listens to childish woes,  
Which kisses only smother;  
Nobody's pained by naughty blows,  
Nobody—only Mother.

Nobody knows of the sleepless care  
Bestowed on baby brother;  
Nobody knows of the tender pray'r,  
Nobody—only Mother.

Nobody knows of the anxious fears,  
Lest darlings may not weather  
The storm of life in after years,  
Nobody knows—but Mother.

Nobody kneels at the throne above  
To thank the Heavenly Father,  
For that sweetest gift—a mother's love;  
Nobody can—but Mother.

Anonymous.

## MOTHER

"And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in my salvation," I Sam. 2:1.

It is well that we should take time to think of, respect, and honor mother. In whatever way we feel to respect mother it is far better to do it while she lives. Valuable flowers or even kind words mean nothing to mother when she is gone.

No mother deserves as much honor as a christian mother. The one who wields so much influence on the young child can bear much spiritual influence. Mother's sorrow and suffering continues from before childbirth, through sickness and longing moments for the welfare of her children even after they are grown. This anxiety may become great and without apparent thanks. But such are the duties of mother.

Mother's duties even extend to a continual concern for the spiritual welfare of her children. However God will not fail to reward her

for her faithful efforts. Many mother's may break down under their load because they try to carry it alone. Sad and heavy is the lot of a mother who does not have the help of God. Hannah prayed and her heart rejoiced.

The mother who relies upon God for guidance and comfort is certain to receive much joy and comfort during her trials. The hope of salvation plus the satisfaction of direction young souls toward God is certain to bring joy and comfort. Sad and heavy may be the lot of mothers who go about the ways of the world with little concern for the welfare of her children and without God as her constant adviser.

Those of us who, have or have had praying christian mothers, are responsible not only to them but also to our fellowman for this Godly heritage. Our opportunities and also our responsibilities are far greater than the child who just grew up. God knows our early training and our thankfulness for it and will hold us accountable according to our opportunities. The nation, the community and the homes

need more Christian  
mothers.

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### MOTHER

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Paul R. Myers

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Mother is the dearest friend,  
On earth you ever knew,  
She always has the kindest words,  
And nicest smiles for you.

To give you life she suffered much,  
She touched the brink of death,  
She endured pain and agony,  
That you might receive breath.

When you were small and needed  
care,  
At morning, night or noon,  
No matter how tired mother was,  
She made you real well, soon.

When you began to creep and play,  
The bumps were many more,  
But mother always healed the  
wound,  
By blowing on the sore.

The first step that you took alone,  
In all your bravery,  
'Twas mother who had noticed first,  
Who smiled approvingly.

When on the floor you played a lot,  
Your mother sat close by,  
She sewed and knitted little clothes,  
To keep you warm and dry.

The day you started off to school,  
As mother watched you go,  
She knew her babe was growing up,  
And how it touched her so.

As days and years and months went  
by,  
What ever cares and trials you  
had,

'Twas mother who would always  
hear,  
Whose comfort made you glad.

Her smiles, her words, her tender-  
ness,

Will not soon be forgot,  
Although her step may weaker be,  
Her faith in you is not.

If your dear mother lives today,  
To her you owe a debt,  
Regard her as your bosom friend,  
Some time you'll not regret.

If she has crossed the great divide,  
Recall her christian life,  
Live every day as mother lived,  
By mastering every strife.

Your mother brought you to this  
earth,

She cared for you each day,  
The best way to repay her now,  
Is to worship God and pray.

Box 117, Greentown, Ohio.

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## THE GREAT NEED FOR CHRISTIAN MOTHERS

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Text: Her children arise  
up, and call her blessed: her  
husband also, and he prais-  
eth her.—Prov. 31:28.

### Mother's Day

I would like to notice the  
name given to this day. It  
is called "Mother's Day" and  
is a day set aside to honor  
women. Today women are  
trying to enter different  
fields. We have career  
women, working girls and  
mothers, and business



**BIBLE MONITOR**

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women but, among all these there is no honor as high as being a Christian mother.

Adam by the Spirit of God called the woman placed by his side a most glorious name. He called her Eve, or Eva, which means "mother of all." He did not call her Wife, but Mother of the Living. This is the glory and precious ornament of women.

Let us notice the preciousness and tenderness of the term, "Mother." When Jesus was dying on the cross He said to John, "Behold thy

mother." This shows in a measure how much He appreciated her who was His earthly mother. As a dutiful Son He made provision for her, for it is recorded in Jno. 19:27, "And from that hour that disciple took her unto his own home." Even though Mary had other children, Jesus took the responsibility of a dutiful and loving Son, by making provision for His mother. Likewise we cherish her who entered "the valley of the shadow of death" for us. She cared for us when we were helpless infants, she nurtured us from infancy to manhood and womanhood, in sickness and in health.

### **General Decline of Motherhood in America**

We are witnessing the breakdown of the home. It is no longer Christ-centered. The majority of our nation's mothers are without Christ. Many are working and trying to keep a home which in time will cause one or the other to suffer. To many, motherhood and keeping a home are drudgery. Many are looking for happiness out of this sphere.

We see the opposite of the younger women described in

Titus 2:4-5; "That they may teach the younger women to be sober, to love their husbands, to love their children, to be discrete, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." This is hardly a description of American mothers. The fact is, many of these qualifications are out of date. Instead of being sober, many mothers are tobacco and alcohol addicts, instead of loving their own husbands, many let others have their affection. To many, children are not prized highly, and not even wanted in many cases. They are not even considered a God-given heritage. Discretion and chastity are not known in many circles. To many the title of house wife is not very spectacular. Divorces are a common thing and very easily obtained.

We do not want to minimize the many happy homes, but we may well ask with alarm, "What will the next generation be like?" It has been said, "No nation can be any better than its mothers. Napoleon is reported to have said: "Let France have good mothers and she will have

good sons." The goddess of fashion took over France's mothers, France's sons were weak, and France is no longer considered a world power. The fashion centers have moved to America. What will our harvest be? Like begets like! As we think of all this we can

### **Thank God for Christian Mothers.**

They stand as a citadel of virtue in our nation. We would let our memories go back to our childhood days. We can remember the times when we were sick and mother untiringly ministered to our needs. Then we think of the many times she was last in bed because of the work she had to do, sewing clothes torn because of carelessness, or tucking all the children snugly in bed. She had words of encouragement when we were discouraged. We remember the sympathy given when we came with a little finger hurt and then the sympathy of later years in sickness or discouragement. We remember the Bible stories, and other Bible truths she taught us. Little did we realize the indelible impression on us and the gradual

molding of character. Do you remember the prayers your parents offered in your behalf—that you might be useful in His service, that Jesus would guide your wayward feet? Do you remember the words of correction, advice, and comradeship? The old Jewish saying is, “God couldn’t be everywhere, and so He made mothers!”

### **We Need Christian Mothers Today**

Because—

1. No nations, churches, or individuals will rise higher than the ideals of their mothers.

2. No mother’s place can be filled by another. You are your children’s only mother.

3. Christian mothers are becoming rarer. You are the “salt” of motherhood.

4. The mother is the center around which activity in the home revolves.

5. Only Christian mothers, among women, can and are willing to give their children unto the Lord. Hannah is an example of this.

6. Only a Christian mother, among women, knows how to pray, and can pray consistently, for her

children in this wicked world.

7. A Christian woman only, can realize the Christian order and place of women in God’s great program.

8. A Christian mother is the only mother that is Christlike.

Someone has said, “No work in the world pays like mother’s work.” How opposite this is to the thinking of many mothers! May we notice these things in that godly mother of Samuel. Hannah prayed for her boy before and after he was born. She denied herself of many other desires for him. S’ e did not fail to thank God for him.

Mothers’ can we say with Deborah in Judges 5:7, “I arose a mother in Israel,” or “I Arose a Christian Mother in America?”—Sanford E. King in the Christian Monitor.

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### **AN UNFORGIVING SPIRIT**

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The feeling incident to an unforgiving spirit is liable to increase. There is no telling where it will stop, or to what it will lead. An unfor-



giving spirit is a prejudiced spirit. It seeks the condemnation of the offender, and the justification of self. The longer such a spirit is allowed to continue, the more difficult forgiveness becomes, and the less likely it is to be granted.—Selected.

## NEWS ITEMS

### GENERAL CONFERENCE

All who are planning to come to Conference at Ludlow Falls, Ohio, please write Ezra Beery, R. 1, Union, Ohio, at your earliest convenience. Even though you may have arranged to lodge with members of the Englewood Church. This will help us to assure accommodations for all. Some will be lodged on the grounds and others in private homes.

The price of lodging will be 75 cents per night for single beds and \$1.25 per night for double beds. Some cottages will be available, accommodating six or seven people, and they will be \$20.00 for the Conference period. If you wish only four or less in your cottage the price will be \$15.00 for the Conference period. House trailers will be parked or your tents may be erected at \$2.00 for the Conference period. All those driving and expecting to lodge on the grounds are requested to bring bedding and pillows.

A telephone will be installed on the grounds. All mail should be addressed in care of: Dunkard Breth-

ren Conference, Ludlow Falls, Ohio. Trains and busses will be met at Dayton, Ohio, on Friday night and Saturday, if you write us. Those who come later take the St. Johns bus to West Milton, Ohio, and call the grounds for transportation to Ludlow Falls.

Lodging Committee.

### ENGLEWOOD, OHIO

The Englewood congregation met in regular quarterly council April 1, at 8 p. m. The meeting opened by singing 201, after which Bro. Lester Heisey made a few remarks and led in prayer.

Our elder, Bro. Kreider then took charge. The delegates for district meeting were chosen, and also some business concerning the General conference was taken care of. We received word that Bro. David Ebling has consented to hold our series of meetings this summer, the time will be announced later.

The meeting came to a close with prayer by Bro. L. W. Beery, and singing one verse of "Nearer My God to Thee."

Ivene Diehl, Cor.

### IN MEMORIAM

In loving memory of wife, and mother who passed one year ago, on April 28, 1949:

Farewell dear Mother, sweet thy rest,

Weary with years and worn with pain,

Farewell, till in that happy place

We shall behold thy face again.

'Tis our to miss thee, all our years,  
And tender memories of thee keep

Thine in the Lord to rest, for so,  
He giveth His beloved sleep.

'Twas hard to part with mother  
dear,

No more to see her here;  
Yet we rejoice since God saw best,  
To end her woes and grant her  
rest.

In heaven to be with angels fair,  
May our names, too, be written  
there.

Sadly missed by husband, Eman-  
uel G. Koonen, children and grand-  
children.

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### THE GREAT PHYSICIAN

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I will write a few lines as I want  
to tell you how good God was to me.  
I was taken sick the first of Decem-  
ber with sciatic rheumatism and  
neuritis. I am improving by the  
help of the great healing power. I  
still have the same God who before  
healed me when I was in the hos-  
pital with carbuncles.

Suffering is not as great if we  
trust in God. We know if we obey  
God and live for Him that we have  
nothing to fear. If it is not His  
will for us to recover we have a  
great promise that He has prepared  
a place for us. I am afraid that  
too many put all their faith in  
doctors instead of in God. I follow  
doctors orders but I put my trust in  
God rather than man.

I believe if more would obey  
James 5, that more would be heal-  
ed. I have been annointed and I  
trust that I will keep my right mind  
to ask for it again if necessary. I  
know that prayers ascended in my  
behalf and the Lord supplied all my  
needs. He blessed me in every way.

I cannot tell the half that God has  
done for me.

As I look into the sky and see the  
stars, I think of our dear ones that  
have passed on before. What a  
happy time that will be when we all  
can meet up there. Through all  
my suffering I have never lost faith  
in God. We must feel that it is for  
our good. With the extreme suf-  
fering of Job, he never lost faith in  
God or spoke evil of Him. When  
his wife told him to curse God and  
die, he said that she talked as a  
foolish woman.

I will tell you what my little  
grandchild said today, "Grandma if  
you did not try to do good I do not  
believe the Good Man would have  
left you live. If you was bad I be-  
lieve you would have died." I am  
glad if he can see my faith in God  
almighty.

I was to our little church last  
Sunday and I was happy to be able  
to go. I think they were all glad to  
to see me. We have not a very  
large group but God says "Where  
there are two or three gathered to-  
gether in my name there am I in  
the midst of them." If the Lord is  
in our midst, we should all be  
happy even in suffering. Our suf-  
fering in this world may draw us  
nearer to God. I will close and  
write again if I am spared to do so.

Bessie Black,  
R. 2, Dayton, Va.

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### THE KINGS HIGHWAY AND THE UNDERPASS

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J. D. Brown

Matt. 7: 13-14, "Enter ye  
in at the strait gate; for

wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

In this scripture we have two ways set forth, the broad way "The underpass," and the narrow way, "The King's highway." The broad way leads downward to destruction, while the narrow way leads upward, to the city of the King.

John 14:5-6, "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." The strait way is the narrow way, that leadeth to life eternal, the city of the new Jerusalem. It is the only way, no other way under heaven is given among men whereby ye may be saved.

Isa. 35:8, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

Isaiah calls it the way of holiness, and a way, I believe Isaiah saw the broad way as well, the underpass, if you please. Those traveling the broad way, are the unclean, they shall not pass over it. The highway, the way of holiness, is an elevated way, far above the broad way. It is so high above the underpass, that it is impossible for the ungodly to pass over it.

It requires carefulness to travel the King's highway. Num. 22:26, "And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or the left." It is a strait way, a narrow way, so narrow we can not step, either to the right hand or the left. It is a one way drive. If we step to one side, we land far below, in the underpass with no possible way to miss it.

The way of holiness, is built upon the apostles, prophets, and Jesus Christ, the chief corner stone. A sure foundation, it never crumbles, cannot be overloaded, never needs rebuilding with no weak spots. Reader you may travel it in safety.

It is as Jacob's ladder, it



reaches from earth to heaven. Gen. 28:12, "And he dreamed, and behold a ladder set upon the earth and the top of it reached to heaven; and behold the angels of God ascending and descending on it." 2:38, "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

It requires searching to find it, John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Search means: to hunt, look, inquire, seek and ye shall find. Positive language, "Knock and it shall be opened unto you," no guess work. Faith is the first step on the ladder, by faith the wise men found the way, by faith Paul found the way. Read Acts 8. By faith, and searching, and enquiring the eunuch found the way, Acts 8:27. If we look in faith we will find. Faith is taking God at his word.

Repentance, the second step. Matt. 4:17, "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." After we believe, repent, receive water baptism, and the baptism of the Holy Spirit, I truly believe we are ready to travel the King's highway. Ready to march to Zion, as bold soldiers of the cross, fighting the good fight of faith, keeping step with the King, Jesus Christ, as the captain of our salvation.

By nature man is going the wrong way, he is not fit to meet God, he must repent. Repentance was preached on the day of Pentecost. Acts We have many stations along the King's highway, the way of holiness. I would have you recognize those stations, as the commandments of God. Every station is lit up the

full length of the highway, with the light of power, the Gospel of Jesus Christ. Paul in speaking of the gospel, said, "It was the power of God unto salvation, to all those that believe."

I believe the first station is the station of love, and obedience. Jesus said if ye love me, ye will keep my commandments. Ye are my friends if ye do what I command you. When I meet a man that says he loves God, if his statement is true I know just what that man does, he keeps the commandments of God. How do I know? I know, because God said so.

The second station I would like to notice is, the house of God. Everything is in order in the house of God, everything has been made ready. The table is set, everything comes by course. The first course is feet washing, not the filth of the flesh, no, no, but a spiritual cleansing, preparing them for the journey before them. Read John 13.

The second course is the feast of the passover, not the Jewish passover, no, no, that was the next day, but Christ's passover. In Luke 22:20 Luke calls this meal a

supper. I Cor. 11-20, Paul calls it the Lord's supper, by supper is meant a regular evening meal. John 13:2, here John calls it a supper, Jesus eat of this supper, a meal for the strengthening of the body, the apostles also ate of this meal. At the close of this meal, "The Lord's supper," Jesus took bread and blessed it, and brake it, and gave it to the disciples.

"The next course," He said take, eat this is my body. Mark 2:24. The bread represented the body of Christ, meat for the soul. In like manner also the cup after supper, as he took bread and blessed it after supper, likewise also the cup after supper. Luke 22:20, "This cup is the new testament in my blood, which is shed for you." We must partake of this cup, John 6:53. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

The next station, Kiss of Love, a holy kiss, Rom. 16:16, I Cor. 16:20, II Cor. 13:12, I Thess. 5:26, I Pet. 5:14, therefore commanded five times, well lit up by the gospel of Christ. It shines about the strongest on this station of all. Reader do

you see the station?

Then we have the prayer veil, I Cor. 11:5, "But every woman that prayeth or prophesieth with her head uncovered, revised version says head unveiled, dishonoreth her head: for that is even all one as if she were shaven." Paul thinks it is a dishonor for woman to pray unveiled but, if veiled, she is qualified to pray. V. 10, "For this cause ought the woman to have power on her head, because of the angels." The prayer veil denotes power.

We infer from Paul's language, that woman was powerless to pray unveiled. I believe the gospel shines on this station as bright as the sun. I Cor. 11:6, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

We see by this verse, if a woman fail to be covered, "veiled," let her also be shorn. Paul brings forth the idea, for a woman to be shorn or shaven, would be a shame or disgrace."

May we all be faithful so at the end of this life we may say, with the apostle of old, "I have fought a good fight,

I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Popular, Mont.

## RIGHT THINKING

D. K. Marks

"For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee," Prov. 23:7. The thought directs action as the rudder directs large ocean ships across the ocean. Thought goes before action. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, Acts 26:9.

These are the words of Paul when he thought that the work of Jesus and those that obeyed Jesus were wrong. He was determined that the work of Jesus should be destroyed in Jerusalem, he went on to destroy it in other cities.

Paul's wrong thoughts caused him to commit great



sins. As Paul came near to the city of Damascus with his wrong thoughts, Jesus appeared unto him and made him blind. Soon Paul learned that his thoughts were wrong. Paul talked to Jesus and Jesus told him what he should do. Paul obeyed the words that Jesus spake to him. Paul's (Saul) thoughts were changed from wrong to right.

When the Lord told Ananias to go to the house where Saul was he thought it would cost his life or else imprisonment. The Lord said he prayeth, then Ananias thought it was right to obey the Lord and give Saul more right thoughts of the work of Jesus. Saul obeyed the commands of Jesus as they were given unto him. His thoughts were right and good, so his name was changed to Paul. Paul taught others right thinking the remaining time of his life.

In order to do right thinking we must have pure christian love in our hearts. Reading and meditating on the word of God. Our Bible will help us to think right, to live Godly and righteous lives, grow spiritually like a tree planted by the riverside,

bearing fruit. As a man thinketh so is he.

Adam and Eve thought it was right to obey God when they lived in the garden. When Satan came to Eve and told her that it would make them wise to disobey God, they thought it would do them good to disobey. Adam and Eve learned their wrong thoughts gave them sorrow and punishment.

God told Noah to build the ark of gopher wood, what the length, width and height of it should be, and of all that was to be gathered into it. Thus did Noah, according to all that God commanded him, so did he, Gen. 6:22. Noah and his family did right thinking, in their generation.

We have a record of the wrong thoughts of many thousands of men, women, and children before the flood, reading Gen. 6:5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." They were destroyed in due time.

After the flood Noah and his family increased in the earth, from generation to generation. A number of

people believed the word of God and obeyed it, they had right thinking. The majority did not believe and obey, their thoughts were wrong and evil. When Jesus lived on earth he taught them of their lost condition, he is the way, the truth and the life. A remnant believed that Jesus could save our never dying souls. Jesus knew the thoughts of men when they talked and when they were silent. When they had evil thoughts, Jesus said, why think ye evil in your hearts?

They did not believe that his doctrine was the only way from earth to heaven. Day after day their evil thoughts increased, they gathered together, thinking how they could hinder and destroy the work of Jesus. Later they condemned and crucified the son of God. Jesus taught them they would never get to heaven.

After Jesus arose from the grave he came to those who had good and right thoughts of Him. He taught them the good things they had forgotten. Jesus said He has many mansions prepared for those who believe and work for him. Jesus gave the apostles their instructions before he ascended

into heaven. When they saw Jesus ascend into heaven, their thoughts were about heaven and the way to get into heaven.

Peter and the other disciples returned to Jerusalem and tarried till the Holy Ghost came. They had many good thoughts in prayer and worship. When Jesus was with the twelve in the flesh they had wrong thoughts at certain times. Jesus rebuked them and taught them good thoughts. We see the good thoughts and work of Peter on the day of Pentecost, when he preached Jesus crucified, and risen from the dead. Later when he was put in prison, brought before the Jewish council and told he should not speak in the name of Jesus, Peter answered, "We ought to obey God rather than men." "Wherefore let him that thinketh he standeth, take heed lest he fall," I Cor. 10: 12.

The enemy of the soul is always trying to deceive the human race concerning the truth of God. Continual impure thoughts, bring evil fruit; to be reaped with sorrow, grief and anguish of soul. Right thinking is to think of the great, grand

inspiring promises of the gospel of Jesus Christ. To think right is to be right, and is as sure to lead upward in the spiritual life as the mariner follows his compass across the oceans. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtues and if there be any praise, think on these things." Phil 4:8.

York, Pa.

## JUSTICE

J. F. Marks

We might say what is justice. It always was my opinion that justice meant, to treat everybody right. As we travel along the way at some places we see signs, Justice of the Peace. It is my opinion that Christian Justice and peace is far above what they term justice.

I cannot see how anyone can live a Christian life and practice injustice. It is very important how we con-

duct ourselves in life. We see there is much injustice in the world and many people are not aware of it. "How long will ye judge unjustly, and accept the persons of the wicked? Selah," Psa. 82:2.

It is sad to think how often people are quick to blame and pass judgment on others unjustly because of untrue reports. "An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked." Prov. 29:27 In this scripture we see a great contrast.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much," Luke 16:10.

How true God's word is, but step after step, in different directions, people are framing up their own qualifying conditions. Satan has many deceitful methods in the world to make gains for himself. Today we have people that will do evil and blame others for it. Often people who are always complaining about the faults of others have greater faults in their own lives. Many professing christians are taking



the problems of spiritual life too careless. We need to be true and honest, fair in our dealings to all and abide by the golden rule.

We need to be careful that we do not prize earthly gain above spiritual gain. Desire to do that which is acceptable in the sight of God. By doing the commands of God we will be lead into all truth.

I believe God is grieved at the injustice taking place.

Problems brought to us sometime turn out to be a great trial and temptation. Many things are in the world that should not be taking place. We must be watchful or we may be side-tracked from the Christian way of life without being aware of it.

Justice is a matter of great importance and highly recommended in the life of the Christian. As we look to the Gospel of Christ we must conclude it is far better to even suffer wrong than to do injustice to anyone. Let us practice justice in our every day life. Live a life that will stand the test unto glory.

R. 1, Felton, Pa.

## LIFE

Wm. N. Kinsley

We like to enlarge upon the meaning of the word life, the different ways that humanity comprehends it, and also the two different kinds of life. Children are enthusiastic of their life, of when they grow up to maturity, of the future events and pleasures of this natural life, which are but as a moment in comparison to eternal life.

It is right to enjoy and rejoice in this life in the Lord, and in His service. It is our privilege to enjoy life as far as not to indulge in sinful lust or pleasure. So we may have the promise of this natural life and also of an eternal or spiritual life.

Jesus has come that we might have life, and have it more abundantly. This is the greatest blessing ever bestowed on the children of men. We can enjoy it if we accept the terms or plan of salvation. May we so live, that we have a clear conscience. That we exercise ourselves to have always a conscience void of offence toward our Lord and toward the children of men, and

thereby have hope of eternal life. To enjoy the wonderful things that are prepared for them that love and obey Him, eternal in the heavens and in his presence.

The human mind cannot fully comprehend the wonderful works of God and his Son our Lord and Savior Jesus Christ, who gave himself to suffer the cross of Calvary, to redeem all mankind. Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of our Savior Jesus Christ.

II Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." John 14:2, "In my Father's house are many mansions . . . I go to prepare a place for you, and if I go and prepare a place for you,

I will come again, and receive you unto myself; that where I am, there ye may be also." We have many nice houses or mansions, in the world made by men, but nothing in comparison with the great spiritual house made by God. This is a house eternal in the heavens. This does not deteriorate.

The apostle Paul had faith in the promises of the Lord. And henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only but unto all them also that love his appearing. Phil. 4:1, 4 "My brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. My brethren, rejoice in the Lord. Rejoice in the Lord always: and again I say, rejoice.

I Thess. 4:15, 17, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the

Lord." These comforting promises, surpass all understanding of the natural man.

Rev. 5:9, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, people, and nation. Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Blessed are they which are called unto the marriage supper of the Lamb.

Rev. 19:7, "Alleluia! For the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Are you one of them? Why not? Rev. 14: 12, 13, "Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Rev. 20:6, "Blessed, and holy is he that hath part in

the first resurrection; and they shall be priests of God and of Christ, and shall reign with him." Rev. 21: 2-4, "I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband... Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people... God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

There will be no more partings, no goodbyes or farewells in heaven, is this not worth while striving for? It is a lasting joy and satisfaction. I will give unto him that is athirst of the fountain of the water of life freely. Wonderful promises which are true and faithful. The promises of God are yea and amen. He that overcometh shall inherit all things.

We can define the meaning of this natural life. The time of existing from birth till death. To survive, to subsist, that which tends towards growth. A state of



development. Eternal life is so superior and significant and supernatural, and so far surpasses this life that the human mind cannot fathom or comprehend it.

What must it be to be there? Neither could it be expressed in words, we do not know the greatness of God and his love and power, so we likewise do not know what is prepared for them that love and obey him. Eye hath not seen, ear has not heard neither has it entered in the heart of man the things that he has prepared for them that love him. Their is nothing in this world in comparison with heaven, as the song has it, "How beautiful heaven must be."

John the revelator received a vision of it. "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, and the tree of life." We shall see his face; there shall be no light there. The Lord God giveth them light. It was like a stone most precious and the city as pure gold, like unto clear glass, and the streets were pure gold as it were transparent glass. For they which are

written in the Lamb's book of life, it is eternal life. It is a happy state of existence without end. A wonderful glorious and happy state which cannot be fully expressed in words.

John 3:16, "For God so loved the world (or his creation) that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We also read, as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. I Tim. 4:8, "Exercise thyself unto godliness, for godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Life is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. John 6:27, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 12:50, "Whatsoever I speak therefore, even

as the Father said unto me, so I speak." I know that his commandment is life everlasting. John 5:24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life." Rev. 22:17, "The Spirit and the bride say, come. And let him that heareth say, come, let him that is athirst come. And whosoever will, let him take the water of life freely." Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the living bread which came down from heaven, and if any man eat of this bread, he shall live forever. The most wonderful gift that could be offered or promised, which is offered without money or prize. Jesus paid it all. When we all get to heaven, what a day or rejoicing that will be.

## HYMN

Thou Lord, our joy and rest shall be,  
 And sorrow far be driven,  
 And sin and death forever flee,  
 There are no tears in heaven.  
 There from the blooming tree of life  
 The healing fruit is given;

There shall cease that painful strife,

There are no tears in heaven.

Hartville, Ohio.

## A PREPARED PLACE

Katie Carpenter

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you," John 14:2. What more do we need? In this life we have our homes and yet want more. Some accumulate a great amount of wealth but when all is done, I Tim. 6:7, "We brought nothing into this world, and it is certain we can carry nothing out." Then whose shall it be? The love of money is the root of all evil. The wise man Solomon says, "All is vanity and vexation of spirit."

I do not mean to say it is wrong to get wealth, if gained right and spent to the honor and glory of God. The Lord says, "It is He that giveth thee power to get wealth," Deut. 8:18. I knew a man, a close friend and a great professor of religion, who owned a fine home and much of this world's good, when dividing his spoils he

donated to the city a portion of ground for the erection of a swimming pool. Sad such a low degrading place for human society to indulge and perhaps many of them professors of religion. Satan always had his deceptions and pleasure seeking places and likely will have until he is taken away by the power of God.

Let us all, who have named the name of Christ, live more earnestly and devotedly that we may inherit that prepared place (for a prepared people). That place where we can sing songs of praise to God throughout ceaseless ages of a never ending eternity. Praise the Lord for so great a promise to those that love Him and keep His commandments. Blessed are they that do His commandments, for they are not grievous if we are willing to obey them.

R. 3, Brookville, Ohio.

“Behold the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”—Amos 8:11.

## PLENTY OF ROSES

Someone once made this statement: “Some persons grumble because God placed thorns among the roses. Why not thank God because He has placed roses among the thorns?”

It is true that there are all too many thorns in life. Ugly things they are that arise up to hurt us in one way or another, and sometimes too cause us to grumble at life. We are even tempted by all of life's thorns to grumble at God and to feel somewhat “owl-ish.” We complain about this and that. We become envious of the other person. Life has treated us unfairly, and so on, and so on. Yes, we say, “God has planted too many thorns among the roses.”

But, have you ever stoped to realize that there are plenty of roses among the thorns for each of us? We have many of God's roses to be thankful for. Who of us will not discover that there are plenty of roses in our lives, plenty of good things given to us by God for which we should give thanks. Very few, if any of us will



sit down to our supper or our dinner and go away hungry. Most of us have our health, our homes, our children, our jobs, our churches, our faith, our God. We live in a land of freedom and democracy. There are many little things in each of our lives that bring us joy and happiness. The list of roses in our life is endless.

Sel. by Ethel Beck.

### THE WORLD WAS NEVER SO HUNGRY

A man in Korea pleads, "Send us Bibles. All of our books teach us to be slaves of a state—except the Bible."

People are hungry . . . empty stomachs must be fed, bodies clothed, homes rebuilt, but people also want another kind of bread—they want to know how to face tomorrow. Man does not live by bread alone.

So the world in its hunger is reaching out for God's Book—the Book which inspired the Magna Carta and the Declaration of Independence—the Bible, which has ever held out the faith that teaches men to live together in brotherhood and peace.

The world's cry for Bibles must be answered now! If we are to build a world of peace the Lord must build, or we labor in vain. Failure to answer may, in effect, amount to giving active assistance to those atheistic beliefs which enslave men.

For more than a century and a quarter the American Bible society has furnished for American people their supply line of Scriptures to the world. Now the greatest opportunity is here. Sufficient materials are in the United States. Everything is at hand except the money.

Do you hear the cry of the spiritually hungry? Will you act now? Your gift can well mean one or more people will come to know Christ; your gift may determine the kind of world in which our children will live.

John R. Mott,  
In Bible Society Record.

### OUR SAVIOR

He is willing to take the lowest place upon the cross; but He will not take it in your heart and mine. When He was born in the fullness of time, He did not ask for the splendor of the palace.

He was born in a manger,  
 reared in a lowly home and  
 grew to manhood in obscur-  
 est station. But the moment  
 He enters the kingdom of  
 the heart, where He is king  
 by conquest and by right,  
 there everything is changed,  
 and with a great intolerance  
 He refuses every place, ex-  
 cept the first.—G. H. Morris-  
 son, in *The Way of Faith*.

### WHAT IS LIFE TO YOU?

Life is what we aim to do,  
 Is your life but one way through,  
 What does this life mean to you?  
 Life is real, and forever new.

Trusting in Jesus all the way  
 through,  
 Trusting in Jesus for the blessings  
 we need,  
 Trusting in Jesus for his promises  
 so sure,  
 Trusting in Jesus for life free and  
 secure.

Living for Jesus who died for you,  
 Living for Jesus wherever you be,  
 Living for Jesus the new life through  
 Living for Jesus till Him we view.

Living with Jesus for ages to come,  
 Living with Jesus in sweet fellow-  
 ship,  
 Living with Jesus in that great be-  
 yond,  
 Living with Jesus for ages, through  
 eternity.

Wm. N. Kinsley,  
 Hartville, Ohio.

### THE FIRST EASTER

Over nineteen hundred years ago,  
 When all the world was steeped in  
 woe;

Their King with mockery was slain,  
 Himself—they said—was all too  
 blame.

When in the tomb He silent lay,  
 To wait the dawning of another day,  
 The watch they set, and sealed the  
 tomb,

All were sure of His earthly doom.

But power beyond their human  
 grasp,

Would come to His deliverance at  
 last;

And there upon that Easter morn,  
 The great Deliverance was born.

For Christ the King of all mankind,  
 Arose triumphant with power sub-  
 lime;

And there—praise God—on that  
 blest morn,

Our first Easter day was born.

H. R. Dickey.

### DOES YOUR CHURCH WANT A REVIVAL?

If all the Sleeping folk will  
**WAKE UP**

And all the Lukewarm folk will  
**FIRE UP**

And all the Dishonest folk will  
**CONFESS UP**

And all the Disgruntled folk will  
**SWEETEN UP**

And all the Discouraged folk will  
**CHEER UP**

And all the Depressed folk will  
**LOOK UP**

And all the Estranged folk will  
**MAKE UP**

And all the Gossipers will

**SHUT UP**

And all the Dry Bones will

**SHAKE UP**

And all the True Soldiers will

**STAND UP**

And all the Church Members will

**PRAY UP**

Then you can have a Revival.

Selected from Defender by W. H. Demuth.

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and becomes a chain binding men with golden bands to the throne of God.—Lord Shaftesbury.

**DEVOTIONAL LESSONS FOR MAY**

**Theme—Old Testament Obedience  
And Good Works**

I. Old Testament obedience demanded, in their day.

Memory verse, Ex. 19:5, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."

Mon. 1—Gen. 6:9-22.

Tues. 2—Gen. 17:9-14.

Wed. 3—Gen. 18:16-22.

Thurs. 4—Ex. 14:15-22.

Fri. 5—Ex. 19:3-9.

Sat. 6—Ex. 23:20-25.

II. Old Testament obedience demanded, in their day.

Memory verse, Lev. 20:8, "And ye shall keep my statutes, and do

them: I am the Lord which sanctify you."

Sun. 7—Lev. 19:31-37.

Mon. 8—Num. 15:37-41.

Tues. 9—Deut. 4:1-13.

Wed. 10—Deut. 5:6-15.

Thurs. 11—Deut. 5:16-27.

Fri. 12—Deut. 6:1-15.

Sat. 13—Deut. 6:16-25.

III. Old Testament obedience demanded, in their day.

Memory verse, Deut. 6:16, "Ye shall not tempt the Lord your God, as ye tempted him in Massah."

Sun. 14—Deut. 8:1-16.

Mon. 15—Deut. 11:1-9.

Tues. 16—Deut. 13:1-5.

Wed. 17—Deut. 13:6-11.

Thurs. 18—Deut. 14:1-8.

Fri. 19—Deut. 14:9-20.

Sat. 20—Deut. 14:21-29.

IV. Old Testament obedience demanded in their day.

Memory verse, Deut. 16:2, "Thou shalt therefore sacrifice the pass-over unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there."

Sun. 21—Deut. 16:1-8.

Mon. 22—Deut. 16:9-15.

Tues. 23—Deut. 16:16-22.

Wed. 24—Deut. 17:1-7.

Thurs. 25—Deut. 17:8-13.

Fri. 26—Deut. 18:1-8.

Sat. 27—Deut. 18:9-14.

V. Old Testament obedience demanded in their day.

Memory verse, Deut. 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken."

Sun. 28—Deut. 18:15-22.

Mon. 29—Deut. 22:1-5.

Tues. 30—Deut. 22:6-12.

Wed. 31—Deut. 25:13-19.



# BIBLE MONITOR

Vol. XXVIII

May 15, 1950

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## GRATITUDE

"I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Psa. 116:1-2. How often are we calling upon Him to worship and thank Him?

We owe gratitude to our Heavenly Father for a multitude of reasons. The greatest reason is the wondrous plan of redemption that was revealed to us through our Lord and Saviour. As we meditate back over our former sinful state and perhaps various omissions and short-comings throughout our short lives, our heart should be filled with thanks and praise for our Redeemer.

As we continue with our meditations, how grateful are we for: our godly par-

ents who taught us to have faith in our Creator; for our Church where God's unadulterated word is taught and where we have christian fellowship; for those who have held up the ideals of Peace and good-will to men; for a government that permits us religious liberty, freedom of speech, and protection from sinful and ungodly groups who would destroy all who do not agree with them.

We might continue on with an un-ending list of things, which we at first might seem of small value yet each lends to our livelihood and perhaps spiritual enjoyment; our language, our books, our institutions, our food, our clothing, our means of conveyance, and all the blessings of nature are just a few of the groups of blessings which we should be grateful to our Heavenly Father for.

"We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres." Wm. M. Taylor.

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### IF

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Paul R. Myers

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This little two-letter word, which is a conjunction, is used as a mammoth big excuse for failing to do our best when duty calls, when opportunity arises and when there are no definite specific hindering causes.

The word "if" means: on the condition; supposing that; whether; although; to express doubt. A word used as a conjunction is used to unite; tie-in; connect. Normally, the word "if" is used to connect a statement of fact or proposal with or to a condition. Examples, I will see you Sunday if the Lord wills; I intend to plow tomorrow if it does not rain; if there is no late frost, the

prospects for a bumper fruit crop are good; if we live until spring, we want to paint our buildings.

In the business world and in the natural world, the word "if" covers or makes allowance for any and all types of reasons why things are or are not accomplished. During the recent coal controversy, the miners stated they would return to work only if they receive a contract with the coal operators.

There will be many who would go to conference this summer, if the distance was not so far; if our means was better; if we had someone to do the chores; if we knew our health would permit; if we could get someone to go with us; if we can plan our vacation to suit the time; if our employer will let us off. Expressions such as the above imply performance contingent upon conditions. The word "if" covers such a situation.

We think often of the use of this word as an excuse. It can rightly be used as a reason. For instance, should your desire be, to go to conference, and you are a farmer and have chores that just can not be neglected, IF you are unable to get some one

to do those chores, you can not go to conference. When you make plans for a certain occasion and if you become ill, to the extent that you can not carry out those plans, you have a reason, rather than an excuse.

This little word "if" is not entirely restricted in use to the business and natural world. It is quite at home in the religious world. Apparently more people use the word "if" in lieu of a legitimate reason: for failing to worship God, for staying away from church services, and for not helping one another, than any other reason.

It seems to be an all-purpose excuse for use on Sunday morning for not going to church. If they were not out so late Saturday evening, if they were not expecting company for dinner, if it was not raining, and if the car was working better, people would all be in church Sunday morning. The masses of people hide behind the little "if" when it comes to church work, and they feel justified. However, on Monday morning, none of the "ifs" that kept them home from church would keep them home from their

place of employment.

The devil used this word when he tempted our Lord and Master, when he said to Jesus, "if He be the Son of God and if He would fall down and worship him." Here the devil used the word "if" as expressing doubt. While it might appear that the devil doubted the power of Jesus, I believe he knew His power. Such mockery did not cause Jesus to yield to Satan. Jesus did not obey Satan, neither did he allow an "if" to stand between Him and God.

I think there is a wonderful lesson here for us. I believe it is the same Satan that tempted Jesus who attempts to put an "if" in our way. He is made happy when he can cause us to be led off the narrow path. He is very deceiving and we should be alerted to his cunning devices.

God's Word teaches us doctrines, ordinances, commandments and other essential facts relative to our salvation. He is their author and these same Words shall judge us. There will be no way of escape. In His Word, we are repeatedly warned to flee Satan and the wrath to come.



**BIBLE MONITOR**

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The same Satan that tempted Jesus, that tempted Eve in the garden, that tempted our forefathers, tempts you and I today. He does it in many tricky ways. One of them is by callousing men's and women's hearts to the point that their conscience is seared over. Even Satan works from behind the pulpit, in causing to be preached unsound doctrine. He injects that little "if" in every mind that will open to receive it. By such efforts, masses of people are being lead to eternal destruction.

We are constantly con-

fronted with such examples: if my neighbors can attend the picture shows, the dance halls, the beer parlors, the skating rinks, if they can wear the fashions of the world, if they do not need baptism by triune immersion, if they do not need to wash feet, why teach it any longer. The devil prompts such teaching, attempting to deceive the very elect.

Your neighbors, friends or relatives can do these things. Nobody can stop them if they insist. But, dear reader, according to God's Word, they can lay no claim to salvation. When they allow that "if" to predominate in their life, they are yielding to Satan and not to God. They will lose the blessing God offers them and will in return, receive damnation to their soul. If we yield to Satan, we shall be placed in the category of the unsaved. Jesus offers something so much better, that though we be a fool, we need not err therein.

Jesus used the word "if" in a manner that we should be able to discern from the manner in which Satan uses it. In John 13:8, in speaking to Peter, Jesus says, "If I wash thee not, thou hast no

part with me." In John 13:14 Jesus again speaking, says, "If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Here we have simple teachings of Jesus. He states in plain language, that in order to have a part with Jesus, who is our Lord and Master, by His own Word, and who did wash the disciples feet, we ought (meaning are obligated) to wash one another's feet. In John 13:17 Jesus says, "If ye know these things, happy are ye if ye do them."

I am sure that we can see the difference in the use of the word "if." We should pay heed to the way it is used in God's Word. We should ignore it when it is prompted by Satan. When Jesus says we shall have a part with him when we wash feet, do not miss that part by allowing Satan to deter you with an "if" it is necessary. Such is true of all Bible teaching.

Remember, Jesus came, not to do His will, but the will of His Father which sent Him. We, in order to be a true disciple of Jesus must do His will. His will is, that not one soul should

perish. Jesus will not do it all. We must cooperate by living a life of faith and not a life of "ifs."

Box 117, Greentown, O.

## CHURCH DIVISION

By J. D. Brown

Duty sometimes make it necessary for church division. It seems as it has been necessary for divisions among God's people ever since God has had a people.

For example we go back to the time of Moses and Aaron with the children of Israel as recorded in Numbers 16. We find the children of Israel became very wicked and rebelled against God. God commanded Moses and Aaron to come out from among the congregation, because of their ungodliness. God by different ways and means consumed the whole congregation, just because of disobedience.

We have every reason to believe, if Moses and Aaron would have failed to recognize God's word, they too, would have been destroyed. God in this case stepped in and demanded a separation. The congregation with its thousands were destroyed

and only a small remnant of God's people left.

The apostle Paul as an instrument in God's hands speaks to us today in Rom. 16:17, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them."

Webster defines the word avoid, thus: keep away from, abstain from, shun, withdraw from, escape or flee from them. My dear brother and sister in the name of the Holy child Jesus, how can we keep away from them, abstain from them, shun them, withdraw or escape from them; at the same time keep company with them, commune with them, salute them with the Holy kiss? I ask, can an holy kiss be extended to the disobedient, or ungodly? Can we stoop down consistently and engage in the holy ordinance of feet washing with the disobedient or ungodly? I say nay, verily, I find everywhere there must be union before there can be communion, I Cor. 11. There must be a complete oneness. Jesus prayed for a complete oneness in his prayer to the Father, John 17, "Father

that they be one, even as we are one."

Can we afford to fellowship with them, bid them God's speed, and permit them to wash our feet, when the gospel plainly teaches us by so doing we partake of their evil deeds? Can we commune with those who have their bodies decorated with all the spots of the world or engage in the ungodly amusements of the world, when we are commanded to avoid them?

Rom. 16:18, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Their chief object is to serve their own personal interest, they pretend to serve Christ because it is to their advantage. Good words and fair speech is the trap in which they will catch the unguarded part of the people.

I Thess. 3:6, "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Paul simply says, brethren



for Christ's sake withdraw yourselves from those disorderly brethren that fail to walk and teach according to the gospel of Christ. In verse 14, we are forbidden to keep company, with any man that obeys not the word, that he may be ashamed.

Jno. 14:15, Jesus said, "If you love me, keep my commandments." Obedience to God is a test of our love for God.

Jno. 15:14, "Ye are my friends, if ye do whatsoever I command you." Then if we love God, and want to be the friends of God, we are duty bound to come out from among them.

II Cor. 6:14-18, Paul teaches a separation from unbelievers. We dare not remain unequally yoked together with unbelievers. Any people who preach that the commandments are non-essential is an unbeliever.

Paul plainly shows that righteousness and unrighteousness cannot fellowship together any more than light and darkness. Paul in V. 15 asks the question, "What part hath he that believeth, with an infidel?"

"What agreement hath the temple of god with idols? Ye are the temple of the liv-

ing God, as God hath said, I will dwell in them, and walk in them, I will be their God and they shall be my people." V. 17, "Come out from among them and be ye separate sayeth the Lord, and touch not the unclean thing and I will receive you." Read I Tim. 6:3, 5.

On those conditions we may expect to be received, and on those only. V. 18, "And will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

Noah, Elijah, and Enoch walked with God, because they agreed with God. It is impossible for the ungodly to walk with God, because cause they disagree with God.

The true followers of God labor together with God, I Cor. 3:9. Can it be possible for a mixed congregation of believers and unbelievers, to labor together with God? Listen to God's word, "What fellowship has righteousness, with unrighteousness? What communion hath light with darkness, and what concord has Christ with belial?"

Fellowship implies mutual companionship. How much fellowship should there be between the true child of

God, and the infidel?

### **The Reward of the Obedient**

Matt. 19:27-29, Then said Peter, "Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which followed me, in the generation when the son of man shall sit in the throne of his glory., ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, and ever one that hath forsaken houses, or brethren, or sisters, or fathers . . . or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

### **The Disobedient**

Heb. 10:26-27, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Heb. 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have

tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the son of God afresh, and put him to an open shame."

Poplar, Mont.

## **CONCLUSIONS OF THE BRETHREN**

### **Annual Meeting of 1873**

#### **Life Insurance**

Is it consistent with the Scriptures for members to have their lives insured? Answer: It is inconsistent for members to do so.

#### **Observing the Order of the Brethren**

Is it right to put a brother into office to serve as deacon or minister who does not conform to the order of the church, or allow them to serve in any church business at District or Yearly Meetings? Would it not be best for brethren that officiate where an election is going on to instruct the church not to give their voice to any that do not conform to the order of the church? Answer: We advise brethren to be very careful in giving the brethren power or office who will

not conform to the order.

### **Marriage**

Is it right for the brethren to solemnize marriages in cases where parties are divorced and second parties yet living. Answer: No.

### **Annual Meeting of 1874**

#### **Peace**

Inasmuch as the public mind is awakened on the subject of peace, both among nations and societies, should not the church at large take notice of "the signs of the times," and teach more earnestly at this time this cardinal doctrine of Christ and the Church? Answer: We think the church should do so.

### **Annual Meeting of 1875**

#### **Property Insurance**

Is it right, or according to the gospel, for brethren to have their property insured? Answer: We cannot see that it is wrong to do so, if done in a mutual way.

### **Annual Meeting of 1876**

#### **Rules Governing the Meeting**

It was interesting to find out that a set of rules, nearly like those that we have in effect today, was adopted by this Annual Meeting.—Editor.

### **New Decisions**

Is it right to reject all queries coming before the Annual Meeting, simply because they do not contain a proviso to repeal all other queries previously passed by Annual Meetings, which may conflict with the last one presented? Answer: While we do not think it always necessary, in a formal manner, to reconsider a former query before another answer to the query is made, nevertheless we consider it best to refer to former decisions, and have it understood that such decisions are void when they conflict with the last decision.

There must be a deepening of our spiritual life if the church is to survive the rugged future immediately before it, yet "survival" is not our goal; that is for cowards and weaklings. Mere survival is no Christian motive. Christian advance, progress—that is our ambition.

As in our churches let us pray for courage to meet responsibility, for wisdom to formulate a program that will mark a definite step ahead, and for faith that will empower us for service.



## GENERAL CONFERENCE

Program for General Conference, to  
Be Held at Ludlow Falls, Ohio,  
June 3-7, 1950

### PREACHING PROGRAM

JUNE 3rd—

SATURDAY AFTERNOON—

1. Ray R. Reed, Iowa.
2. Lester Heisey, Ohio, "Jesus Christ the Center of God's Universe."

SATURDAY NIGHT—

1. O. T. Jamsion, Kans., "Steadfastness."
2. Orville Royer, "The Work of Jesus."

SUNDAY MORNING—

1. Sunday School—L. W. Beery, Ohio, Supt.
2. Lewis B. Flohr, Va., "Doctrine and Discipline."

SUNDAY AFTERNOON—

1. David Ebling, Pa.
2. A. G. Fahnestock, Pa., "Who is on the Lord's Side?"

SUNDAY NIGHT—

1. H. R. Dickey, Ill., "Obedience."
2. Ray S. Shank, Pa., "A Bible Christian."

MONDAY MORNING—

1. Hayes Reed, Calif., "The Open Door."
2. A. B. Keller, Pa., "God's Commandments and Man's Traditions."

MONDAY AFTERNOON—

1. Walter C. Pease, Kans.
2. Joseph E. Flora, Ia., "Signs of The Times."

MONDAY NIGHT—

1. J. D. Brown, Mont., "At Peace

With God."

2. E. L. Withers, Ore., "The Way of Life."

TUESDAY MORNING—

1. George Dorsey, Pa., "Christian Warfare."
2. Millard Haldeman, Kans., "Living Epistles."

TUESDAY AFTERNOON—

1. Wm. Root, Kans., "Why I Belong to the Dunkard Brethren Church."
2. D. K. Marks, Pa., "Spiritual Blindness."

TUESDAY EVENING—

1. Emmert Shelley, Pa., "The Blessed Life."

General Conference Business—Beginning 9:00 a. m. Wednesday.

## UNFINISHED BUSINESS

1. Report of the committee to revise the Church Manual.

This report is printed in full in the 1949 General Conference program, the May 15, 1949 Bible Monitor and the 1949 General Conference Minutes.

2. Report of the committee to print General Conference Minutes in one volume.
3. Report of the committee on Old Folks Home.

We the Committee appointed by General Conference, 1949, on the query asking for the establishment of an Old Folks Home, Minutes of 1949, page 4, item 12, submit the following to General Conference, 1950:

1. Although the Scriptural injunction as to the care of old people is as much of an obligation now as when uttered, (I Tim. 5:4), we believe there is a real need of a Home for both old

and young. We are of the opinion that such an institution can and should be established and supported.

2. We recommend the establishment of a "Goodwill Home" for both old and young, funds to be supplied by the Trustee Board and the General Mission Board in equal amounts for that purpose. Voluntary donations, gifts, bequests, and the like, from individuals, congregations and districts, might be authorized for maintenance.

3. The general oversight, or management and operation should be vested in the Trustee Board, or the General Mission Board, as General Conference may decide; the local management and operation of the institution to be worked out by the controlling board, according to the laws and requirements of the State in which located, and such other attendant circumstances and conditions as may be involved.

4. General Conference should see that a study of such institutions is made, either by the board to which oversight is assigned, or otherwise, to gather information on operational matters, problems likely to be met, etc.

5. Sufficient acreage of land for maintaining a food supply, etc., should be the aim, and this would afford opportunity for useful training for the growing inmates.

Respectfully submitted,  
Lewis B. Flohr,  
W. S. Reed,  
Harry Andrews.

4. Report of the Bible Study Board.
  - A. The Bible Study Books: The Bible Outline and The Old Testament History have been reprinted and are available from any member of the Board. We urge all to have and use these books as the New Testament History will soon be ready.
  - B. Decided to begin the 1951 Adult Sunday School Lessons with: first Kings and continue through the Old Testament as far as necessary for the year by omitting unimportant chapters.
  - C. Primary Sunday School Lessons have been selected from the first five books of the New Testament.
5. The Publication Board has considered the Printing Press Proposition but has no progress to report as yet.

## NEW BUSINESS

### Query No. 1—

In as much as our present ruling, requiring officials coming from the Church of The Brethren to lay down their office, has a tendency to keep good loyal brethren out of our Church, and gives no advice as to the Church's later attitude toward those coming in, thus permitting differences in practice and a possible abuse of the original safeguard sought; and in as much as we have sufficient ruling to discipline and even dispose officials not loyal to our principles and their pledges as officials; therefore we, the Englewood Congregation asks General Conference of 1950 through District Conference to change or

amend No. 2, under New Business, page 7, of 1933 Minutes, so as to allow loyal and worthy officials to be received in their respective offices.

Answer by District Meeting:

Brethren officials coming from the Church of The Brethren and the Old Order Brethren, who were baptized and elected to official capacity as we baptize and elect officials, and who have a record of having lived separate from the world since, and a good report from those who are without, may, upon making the same pledge as our officials make, be received into fellowship in and with their respective offices. All other officials to lay down their offices indefinitely, and to become officials only as the Holy Spirit may call them through the church, in the regular way, without public or private reference to any special individual or their former official capacities. Elders, who are received, shall not serve as presiding elder until they have proved themselves.

#### Query No. 2—

In as much as there is no form given in the polity for the wearing of the hair, we the Quinter Church, ask General Conference through District Conference, that Article 3, part 2, page 10, of the Polity Booklet, be amended to read that the form shall be parting the hair in the middle or combing straight back both Brethren and Sisters.

Action by District Meeting: Passed to General Conference.

#### Query No. 3—

We the Third District request that General Conference be held in the Third District in 1951.

## NEWS ITEMS

### MEMBER OF DISTRICT No. 1

Our "Manual" telephone system has been changed to a "Dial" system. Please note that my new number is Mechanicsburg "Dial-4392." Ray S. Shank.

### PUBLICATION BOARD

All members are requested to be present, if at all possible, for a board meeting on Conference grounds, Saturday at 6 p. m., June 3rd.

### ERRORS

Sorry that perhaps more typographical errors than usual have appeared in the last few issues. Due to extra press of duties and some sickness we were not able to place sufficient time on the Bible Monitor, but hope to do better. Constructive criticism is welcome any time, that the paper may be as good a quality as practical. —Editor.

### NORTH CANTON, OHIO

The Orion Congregation plans to hold their spring Communion Saturday, May 27, beginning at 2 p. m. We wish many would come or stop over with us for these services.

### SHREWSBERRY, PA.

The Shrewsberry Dunkard Brethren held their council meeting April 3, at 7 p. m. Bro. J. H. Myers



read James A, made a few comments and led us in prayer.

Our elder, J. L. Myers, then took charge of the meeting. He made some admonitions and we elected delegates for District Conference with the lot falling on Bro. J. L. Myers, Bro. J. H. Myers and Bro. Frank Miller.

Arrangements were made for our spring Lovefeast which will be held the fourth Sunday of May. We ask all those who can, to be with us at this time.

It has been decided, if the Lord is wills, to hold a two weeks' revival meeting at the York House, beginning Sept. 3, with Bro. George Replogle of Astoria, Ill., as our Evangelist.

The minutes were read and accepted. Hymn No. 81 was sung and we were led in prayer by Bro. Norman Myers. Thus ending another meeting of the Lord's work.

Our elder, J. L. Myers and Bro. Frank Miller are not so well, also Sister Myers remains about the same; so we ask an interest in your prayers in behalf of these dear ones.

Sister Clarence Stump, Cor.

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#### MT. DALE, MD.

On March 11th, at 1:30 p. m., the Dunkard Brethren church met in regular council meeting with Elder O. L. Strayer in charge. Meeting opened by Bro. Strayer reading part of the 5th chapter of Matthew and commenting on same; followed by prayer by Elder Joshua Rice, after which the presiding elder, Bro. Strayer took charge of the meeting.

There was not very much business

to take care of. The re-electing of a presiding elder, whose time had expired, Bro. Strayer was unanimously re-elected for two years. Bro. Ray S Shank was called in to take the vote of the church. The church decided to set the last Sunday of September as a fixed date for our Lovefeast. The church also decided to hold a two weeks revival meeting, commencing on August 28, and closing on Sept. 10th, with Bro. Paul R. Myers from Ohio, as our evangelist.

We ask that all pray that these meetings may be a success, as we are but few in number, we will be glad to have the surrounding congregations come in and help us out during these meetings.

E. May Rice, Cor.

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#### LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren, expect to have our Lovefeast on Sunday, May 21st, starting Sunday school at 9:30 a. m.

We extend a hearty invitation to all who can to attend our Lovefeast.

Susanna B. Johns,  
35 E. Lincoln, Ave.

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## OBITUARIES

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### ANNA ELIZABETH WILER

Daughter of Adam Wiler and Nancy Herner, was born Oct. 8, 1871, at Mt. Carroll, Ill. She passed away April 9, 1950, at Newberg, Ore., in the home of her daughter, Mrs. Virgil Hinshaw, at the age of 79

years and six months.

On May 18, 1890, she was united in marriage to John A. Reed, at Mt. Carroll, Ill. To this union was born six children: Mrs. Bessie Hughes, Baldwin, Kans.; Amos A. Reed, Lewiston, Idaho; Albert A. Reed, Kotzebue, Alaska; Mrs. Hazel Hinshaw, Mrs. Mabel Burkett, and Mrs. Elsie Harlacher all of Newberg, Ore.

They moved from Ellensburg, Wash., to Newberg on May 27, 1919, where they have continued to reside. Bro. Reed preceded his wife in death a year and one-half ago. They were both faithful members of the Dunkard Brethren church.

She leaves to mourn her passing, besides her six children, 21 grandchildren and 12 great-grandchildren. She also leaves one brother and three sisters. Funeral services were conducted from Hodson's Mortuary Chapel on April 12, at 10:30 a. m. with Elder E. L. Withers officiating. His text was Psalms 103. Interment was made in Friend's cemetery.

Galen B. Harlacher,  
Newberg, Ore.

#### FLORA ALICE HOBLIT

Of Arcanum, Ohio, passed away on April 9, 1950, following a long illness, at the age of 77 years, 5 months, and 6 days.

She is survived by her husband, Wilfred Hoblit who is a member of the Dunkard Brethren at Eldorado, Ohio; a daughter, Esther L. Boyd of near Lewisburg, Ohio; three sons, Ernest C. of near New Lebanon, Ohio, Orville O., of Pittsburg, Ohio; and E. Harold, of near New Lebanon, Ohio; a sister, Nanna Bowman of Hill Grove, Ohio; three brothers, John A. Hapner of El-

dorado, Ohio, W. C. Hapner and Orla Hapner both of near New Paris, Ohio.

Funeral services were held April 12, at Miller's Grove German Baptist church, of which Flora was a member. Elders, Levi Bowman and Ervin Eikenberry conducted the services. Words cannot express our most sincere thanks to our neighbors, friends and relatives for all the kindness, sympathy and help during the illness and death of our beloved wife and mother, also for the consoling words of the ministers, and for the efficient management of the funeral directors.

Wilfred C. Hoblit and Children.

#### NOT GROWING OLD

This frail shell in which I dwell,  
Is growing old, I know  
full well.  
But I am not the shell.

What if my eyes are growing dim,  
I still can see to follow Him;  
Who sacrificed His life for me  
Upon the Cross of Calvary.

What shall I care if times old plow,  
Has left its furrows on my brow.  
Another house not made with hands  
Awaits me in the glory land.

What if I falter in my walk?  
What tho' my tongue refuse to talk?  
I still can tread the narrow way,  
I still can watch and praise and pray.

My hearing may not be so keen  
As in the past it may have been,  
I still can hear my Savior say  
And whisper soft, "This is the way."

The outward man; do what I can  
To lengthen out this life's short span;

Shall perish and return to dust,  
As everything in nature must.

The inward man the scriptures say  
Is growing stronger day by day;  
Then how could I be growing old  
When safe within my Savior's fold?

E're long my soul shall fly away  
And leave this tenement of clay,  
This robe of flesh I'll drop and rise  
To seize the everlasting prize.  
I'll meet you on the streets of gold  
And prove that I'm not growing old.

This poem was sent to Rachel Beltz by an old friend, M. R. Steese, who is 91 and worked for Samuel Sprankel years ago when a boy. I am passing it on to others in the hope that they may get some comfort from it as she did.

Ruth Baker,  
R. 3, Massillon, Ohio.

## CHURCH HISTORY

Wm. N. Kinsley

Where there is no adequate recognition: of the great love and personality of God, of the Lord, Jesus Christ, and of the responsibility of man; sin is conceived, rather as of ignorance as a failure to understand.

The history of the Christian church is in one aspect, the history of Christian living. The study of church history enables us to see the working of great principles

through long periods of time. It is also a commentary on the scriptures. For every teaching of the scripture we can find a practical exemplification.

It has been proven how every departure from New Testament principles, has resulted in evil, the greater the departure the greater the evil. It will not tend to make us disregard a slight doctrinal aberration. Church history is so essential a part of universal history, that the history of humanity would be incomplete and unintelligible without it. It is acknowledged to be one of the valuable instruments of intellectual culture.

Universal history is best understood when Christ is regarded as the central figure, and when Christ's church, under His guidance, recognized as the aggressive and conquering power in modern history. Without a knowledge of the history of the Christian church in all its departments and relations it is impossible to understand the present conditions of christianity, and its varied forms of organization, life, and worship.

It may be said with confidence that a great mass of



sects have been formed by those ignorant of church history. A widely diffused knowledge of church history would tend toward unification of thought as to what Christianity should be, and would be highly promotive of christian unity.

The history of the Christian Church furnishes the strongest possible evidences of the truth and assurance of the final triumph of Christian faith, or christianity. The era or time of modern denominationism is from about 1648 to the present time. From the birth of Christ to the end of the Apostolic age was about 100 years. From 100 A. D. to 1648 A. D. the christians had to endure hardships and many persecutions. Many were martyred for their faith and many changes of ruling powers took place.

This age is a history of itself. How supremacy of man has risen, and fallen. The Lord had a people on earth throughout all these years. Sometimes they were scattered, and forced to flee to different parts of the world. At different times the Christians had to gather to secluded places to worship their Lord. "Earnestly contend-

ing for the faith, which was once delivered unto the saints." Though without recognition or name, they lived by faith. II Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

The Apostle Paul suffered much persecution and afflictions, "which came unto me at Antioch, Iconium, and at Lystra. Out of them all the Lord delivered me." II Pet. 3:3, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." II Tim. 3:1-5, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof."

II Thess. 2:3, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of

perdition." I Tim. 4:1-2, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; have their conscience seared with a hot iron." Luke 18:8, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

II Pet. 2:9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." But of the times and seasons, brethren, ye have no need that I write unto you. For of yourselves know that the day of the Lord so cometh as a thief in the night. When they, shall say peace, and safety, then sudden destruction cometh.

Rom. 15:4, "For whatsoever things that were written aforetime were written for our learning, of things of the past, present, and of things to come." Rev. 1:1, 19, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and He sent and signified it by his angel unto his servant

John." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." He that hath an ear, let him hear what the Spirit saith unto the churches.

Lord Jesus; be our constant guide:  
And when the word is given,  
Lord, join us in bonds of love,  
And land us safe in heaven.  
Hartville, Ohio.

Many people assist in helping to find and save the lives of those lost in this world; but few there be that help save the spiritual lives of the multitudes that are lost from eternal enjoyment.

## THE TOBACCO EVIL

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Tobacco is an evil. There is no getting around it in any other way but let us bring the truth a little closer home. The world will admit that the use of tobacco is a dirty, filthy, injurious habit, but what do they think of the plain people who use it. What could be more ridiculous to the world than a man

wearing a plain-cut suit and smoking or chewing a cud of that poison.

A sister working as a maid in a country home has occasionally tried to impress upon the minds of two small boys, who were in her care, the harmfulness of tobacco and alcohol. One day the older boy very sincerely asked why the people on the adjoining farm grow tobacco if it's so bad. In the minds of those boys, how does the teaching of their nurse harmonize with the practice of her people. They will not soon forget the impressions received in their tender years. Brethren, in the face of such facts, dare we manufacture excuses for farming tobacco?

"But take heed lest by any means this liberty of yours becomes a stumblingblock to them that are weak." I Cor. 8:9.

Here is an excuse we hear quite often: "Farming tobacco is not wrong, they don't need to smoke and chew it, they can use it for other purposes." Yes, they could, but they don't. Human nature always takes the path of least resistance; it never rows against the tide. In other words, if I set a

glass of whisky before my brother and he drinks it and gets drunk, that is his fault. The apostle Paul did not look at things that way. He said, "It would not be wrong for me to eat meat offered to idols, because an idol is nothing; but if my doing so will cause a weak brother to stumble, then I will not eat any more meat as long as the world stands." Maybe it would not be wrong for me to farm tobacco, but since it is so detrimental to my fellowman I will not do it. It is not good to eat flesh, or drink wine, or do anything that may cause another to fall.

"Thou shalt not kill." Ex. 20:13.

Another excuse is that God made it. That is very true, God made tobacco as well as everything else that grows, and after He had made it He said it was very good. But since we do not have a license to shoot our fellowman, throw poison gas at him, set his house on fire, run him down with our automobile, or put poison into his food, although God made all those things, how can we justify ourselves in farming that which is so destructive to mankind?



"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matter of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23: 23.

One more excuse: "I could not give to the church if I did not have my tobacco money." Well, I wonder if they have ever tried it. The writer does not farm tobacco yet he has paid his tithe and additional offerings right through the recent depression — not boastingly, but praising the Lord for His faithfulness.

If the tobacco farmer is cheerfully giving unto the Lord of his tobacco money, that is well and good as far as it goes; but how does the Lord look at it? We read that Samuel told Saul to smite the Amalekites and completely destroy both man and beast. Saul went out and won the battle, but he spared the king and brought back the best of the flock to sacrifice unto the Lord. That was the beginning of Saul's downfall, I Sam. 15: 23. Samuel told him that "to obey is better than sacri-

fice, and to harken unto the Lord better than the fat of rams." Obedience is one of the more important things and God wants our obedience first and then He can use our money.

"This is my commandment, that ye love one another, as I have loved you." Jno. 15:12.

The Christian religion is a religion of love. The whole law and all the prophets are bound up in this one great truth, "Thou shalt love thy neighbor as thyself." And Paul said that "love is the fulfilling of the law." "God so loved the world that he gave his only begotten Son." Therefore, if God so loved us, we certainly also ought to love one another. To love one another is a commandment of God, but, what kind of love is that which sets before us young people that most poisonous plant that grows. Behold to love your brethren is more pleasing in the sight of God than the silver that jingles in the collection plate. And though I bestow all my goods to feed the poor and have not love, it profiteth me nothing. Love never works ill to its neighbor.

"Come out from among

them, and be ye separate, said the Lord, and touch not the unclean thing: and I will receive you." II Cor. 6:17.

There are plenty of logical reasons why man, the glory of God's creation, should never defile himself with tobacco. The fact that it is so demoralizing, so injurious, and so destructive is reason enough why the world should keep hands off, but my Dear Brethren, there is a far more noble reason why we should never touch it. We are Christians, God's own children, we have been bought with a price, the blood of His beloved Son, and our bodies are the temples of the Holy Spirit. I wonder if we have honestly and sincerely considered the fact that after we become Christians the third person of the very Godhead takes up His abode within our bodies. People read that in their Bibles and they hear it preached yet they wonder whether or not it is wrong to farm or use tobacco. Paul says we are to glorify God in our bodies but that is rather hard to do when we are saturated with tobacco juice. May I repeat., the fact that we are Christians is a reason far above all

other reasons why we should not handle or use tobacco.—Frank D. Lefever in the Gospel Herald.

### A WOMAN'S PRAYER

Lord, teach me to go to Thee for wisdom and guidance in the rearing of my children thou so graciously bestowed upon me. Fill me with love for lost mankind, especially those of my household that I may win them for Thee in a meek and humble spirit, and yet, with a holy boldness. Grant that my life may be lived as such that Thy Word may be hid in my heart; that I may not sin against Thee, so that my life mate whom Thou gavest me, may rightfully say with Solomon of old: "A virtuous woman, whose price is far above rubies," pray that I may be faithful unto death above all, teach me to watch and receive the crown of life. Amen.

Sel. by Ethel Beck.

### JUDAH WARNED AGAINST THE EGYPTIAN ALLIANCE

Woe to them that go down to Egypt for help; and stay on horses, and trust in

chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord.

Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. See Isa. 31:1, 3.

The so-called Christian nations of today could well take warning from these words of the prophet Isaiah, when they consider making alliances with heathen countries and put their trust in them.

### MOUNT MORIAH

Gen. 22:14

Our father Abraham, long ago,  
Heard that momentous call;  
Offer thine only son, which meant,  
To sacrifice his all!  
At once he went, without delay;  
Ready, and willing to obey!

He rose up early in the morn,  
It took three days to go;  
Till "Mount Moriah" came in sight,  
He did not falter, no—  
His heart within him must have died,  
For all his hopes to be denied!

Poor Abraham! God had asked his all;

His well beloved son;  
Yet though it was, he bowed his head,  
And cried, "Thy will be done."  
Ah yes! sometimes 'tis even so;  
God calls us all this way to go—

Oh ye, who walk a rugged way!  
God chastens not in vain;  
He doth not willingly afflict,  
Or cause a needless pain!  
And if so be our faith is tried;  
Whatever comes; God will provide!

Our "Mount Moriah" whate'er it be,  
May cost us many a tear;  
But if we trust our faithful God,  
We need not care, nor fear!  
Up in that Mount it may be seen,  
"Jehovah Jireh" comes between.  
("The Lord will provide.")

Samuel Stevenson,  
in Gospel Herald.

### DON'T QUIT!

When things go wrong, as they sometimes will,  
When the road you are trudging seems all uphill;  
When the funds are low and the debts are high,  
And you want to smile but you have to sigh.

When care is pressing you down a bit,  
Rest if you must, but don't you quit!  
Life is queer with its twists and turns,  
As everyone of us sometimes learns.  
And many a failure turns about

When he might have won, had he stuck it out.  
Don't give up; though the pace seems slow,  
You may succeed with another blow.



The goal you seek is just ahead,  
But your faith is weak and almost  
dead.

Often the struggler has given up;  
When he might have captured the  
victor's cup.

And he learned too late when he  
was down,

How close he was to the golden  
crown;

You can never tell how close you  
are,

It may be near when it seems afar.

So stick to the fight when you're  
hardest hit,

When things seem worse, you must  
not quit;

Trust in God and do the right,  
And you will never lose the fight.

Don't quit, whatever people may  
say,

Just follow the straight and narrow  
way.

Press on with faith and courage,  
too,

And the Lord will see you through.

As given from the Baltimore  
Gospel Tabernacle, selected by  
Sister Maurine Carpenter.

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### TO ALL PARENTS

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Edgar A. Guest

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"I'll lend you, for a little time,  
A child of Mine," He said,  
"For you to love, the while she lives  
And mourn for, when she's dead.  
It may be six or seven years,  
Or twenty-two or three,  
But will you, till I call her back,  
Take care of her for me?  
She'll bring her charms to gladden  
you,

And should her stay be brief,  
You'll have her lovely memories  
As solace for your grief."

"I cannot promise she will stay,  
Since all from earth return,  
But there are lessons taught down  
there

I want this child to learn.  
I've looked the wide world over  
In my search for teachers true,  
And from the throngs that crowd  
life's lane,

I have selected you.  
Now will you give her all your love,  
Nor think the labor vain,  
Nor hate Me when I come to call,  
To take her back again "

I fancied that I heard them say,  
"Dear Lord, Thy will be done!  
For all the joy Thy child shall  
bring,

The risk of grief we'll run.  
We'll shelter her with tenderness,  
We'll love her while we may,  
And for the happiness we've known,  
Forever grateful stay;  
But should the angels call for her,  
Much sooner than we've planned,  
We'll brave the bitter grief that  
comes

And try to understand.

Sel., Evelyn Snyder,  
R. 1, Bernville, Pa.

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### A PICTURE OF THE DEVIL

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Satan's busy like a roaring lion—  
Busy every minute and hour—  
Everywhere to gain an entrance,  
Seeking whom he may devour.  
He has many schemes and devises;  
He's after the young and the old,  
Making sin to them look pretty.  
He's a deceiver, sly and bold.  
He has pitfalls along the highways,

With their shining lights and glare,  
With their glasses, bottles and liquor

Lead their victims to despair.  
Satan says, "Come on in folks,  
Be sociable, take a little drink or two;

It will help to forget your troubles,  
And the Christ Who died for you.  
Oh, if they could see the danger,  
And from pitfalls keep away,  
Turn to Jesus Christ the Savior,  
And get on their knees and pray.  
Jesus stands so ready and willing,  
There is not one single doubt.  
He says, "Whosoever will come to Me"

I will in no wise cast them out.  
Sel. by Ethel Beck.

## SENTENCE SERMONS

Sin is a cancer which destroys the prospects of the soul for immortal glory and ruins it for life.

Right in the middle of sin is the big I.

The hardest thing in the garden of life is digging up the root of evil.

Nothing in the whole world is worth the loss of thy peace; even the faults which thou hast committed should only humble, but not disquite thee.

No one needs to enter a

law suit to collect the wages of sin.

Lack of charity of mind is a certain evidence that we do not love our brother as ourselves. Follow after charity and desire spiritual gifts. I Cor. 14:1.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace." Jer. 50:6.

Thus saith the Lord God unto the shepherds: woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock?

## ADULT SUNDAY SCHOOL LESSONS

Apr. 2—False Teachers Charge Him With Vain Glory. II Cor. 3:1-18.

Apr. 9—Easter. Christ's Resurrection. John 20:1-23.

Apr. 16—Faithful Preaching the Gospel. II Cor. 4:1-18.

Apr. 23—Assured Hope of Glory. II Cor. 5:1-10.

Apr. 30—That We may Be Righteousness of God in Him. II Cor. 5:11-21.

May 7—Proved Himself by the Word of Truth. II Cor. 6:1-18.

May 14—He Exhorteth Them to the Purity of Life. II Cor.

7:1-16.

May 21—Stirreth Them up for the  
Poor Saints. II Cor. 8:1-12.May 28—The Proof of Your Love. II  
Cor. 8:13-24.June 4—He States the Reason Why  
He Sent Titus. II Cor.  
9:1-15.June 11—Our Warfare is Not Car-  
nal, but Mighty Through  
God. II Cor. 1:1-18.June 18—I Have Preached to You  
the Gospel. II Cor. 11:1-16.June 25—By Preaching Christ I Was  
Persecuted. II Cor. 11:  
17-33.

### PRIMARY SUNDAY SCHOOL LESSONS

Apr. 2—Sampson's Riddle. Judg.  
14:1-14.Apr. 9—The Risen Christ. Mark  
16:1-18.Apr. 16—Famine and Death in  
Moab. Ruth 1:1-10.Apr. 23—Naomi's Return With  
Ruth. Ruth 1:14-22.Apr. 30—Ruth Gleans in the Field.  
Ruth 2:1-12.May 7—Boaz Favors Ruth. Ruth  
2:13-23.May 14—The Lord Calls Samuel. I  
Sam. 3:1-21.May 21—Prayer and Victory. I  
Sam. 7:3-12.May 28—The People Want a King.  
I Sam. 8:1-9; 19-22.June 4—The First King Chosen. I  
Sam. 10:17-27.June 11—Obedience Better Than  
Sacrifice. I Sam. 15:10-24.June 18—Chosen by the Lord. I  
Sam. 16:1-13.June 25—A Strong Enemy Over-  
Come. I Sam. 17:20-50.

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# BIBLE MONITOR

Vol. XXVIII

June 1, 1950

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## LABOR

"Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth," Eph. 4:28. Our text is taken from one of the sins common to man by which he endeavors to obtain his necessary livelihood without the necessary labor. That of stealing from others but the person in question has been converted and now is ready, to rather labor with his hands.

The main definition for the word "labor" is, "Bodily exertion particularly of the limb in occupations by which subsistence is obtained." Webster. The problem is continually before human beings concerning labor which will afford a desired living. God has decreed

back in the garden of Eden that man should labor. One type may tire man in one way and another type in another way whether mental or physical.

First may we meditate upon our text, this chapter considers a number of sins that man may yield to and gives a remedy for each. In this verse labor is far preferred to stealing. This should not be so hard for us as the laws of the land even recognize this fact, but labor at what, how, when and where does create a problem.

Our text goes a long way in solving these as God looks at it and as we all should. "Working with his hands" this is needful in almost any task or occupation we might choose, so we can pass over the first part of the phrase and come to the latter. "The thing which is good" this limits our work. In order to

class different kinds of work as whether good or not, we must know and follow the Bible as the only safe guide. It is definite that we should choose that which is "good" and comparing it with Bible teachings is the only way to decide among hundreds of tasks available, at one time or another.

Our text goes farther and gives a definite reason for working. We usually labor that we may be able to secure the necessary or desirable things. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," I Tim. 5:8. This scripture tells us that it is necessary to labor to provide for our own. This may include our own natural relatives and also our spiritual relatives.

We still have not reached the extent of our text, "That he may have to give to him that needeth." This is a reason for labor that we may not have considered. We need to labor for ourselves, for our own, and also for him who may have need of the things which we may be able to labor for and supply. We might say that we have

three definite blessings for laboring regardless of how hard the task may seem. We might say "our own and perhaps those who have need" could labor for themselves. Whatever the circumstances may be, God knows, and what their lot is does not relieve our obligations.

However hard our labor, if we are following the text, we can take comfort in another scripture, "But ye, brethren, be not weary in well doing," 2 Thess. 3:13. God will help us in our labor as long as we cooperate with the laws of God, nature and good judgment.

At this time of the year many, who may of never had regular labor, are perhaps considering what task to enter. Our text and whatever meditations we have had thus far should help some. I have selected someone's thoughts that may also guide us. Let us seek an occupation in which we can glorify our Creator and meet the needs of humanity in the war of right living and encourage every proper industry in our fellow-men. The labor available may not meet our conclusions from this meditation but we can



be always looking and considering so when the proper task is available, we are ready to recognize it.

We may be made to wonder at the prosperity of some, who we feel certain are engaging in labor which we feel definitely does not measure up to our meditation of these scriptures. We must remember that our Heavenly Father does not make the final settlement every two weeks or every harvest season but in the final day God will judge supreme. God knows our talents, our opportunities, our efforts and our motives in trying to carry out His teachings.

A sad picture of the whole subject is before the world at the present time, the strife between Capital and Labor; that is the one who hires and the one who labors. Again the New Testament gives ample directions to both sides. Also if the other does not do what is right, his methods should not lead us to do other than that what Christ would do under the circumstances. Love, humility and concern for others would soon settle this problem.

## TRUST AND OBEY

J. D. Brown

I noticed in the Bible Monitor of Feb. 1, 1948, page 3, an article on the subject "The Lord Our Righteousness." I can say I am in harmony with every word in that article, but I am not quite satisfied the way it was left. The way the article was left it condemns works altogether.

I would like, if I may, to add some to the article. I do not believe works alone will save the soul neither do I believe the soul will be saved without works. Just as faith alone will not save any man but no man can be saved without faith. Faith being alone is dead, Jas. 2:17, "Even so faith, if it hath not works, is dead, being alone." James says, verse 18, "Shew me thy faith without thy works, and I will shew thee my faith by my works." James also says by works was faith made perfect, Jas. 2:24, 26, "Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also."



## BIBLE MONITOR 12-15, "So after he had

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West Milton, Ohio, June 1, 1950

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Baptism being alone, saves no man, neither can a man be saved without it. Jesus said, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." First a man must believe, second he must repent, then he is ready for baptism. If man receives baptism without faith and repentance, baptism will never save him.

Feetwashing being alone will never save a man, but I do not believe a man will be saved without it. Why do I say so, because Jesus, himself, commanded it, John 13:

12-15, "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Feetwashing is an ordinance, placed in the house of God for the salvation of the soul. "If ye know these things happy are ye if ye do them."

The salutation of the Holy kiss, another ordinance, was placed in the church for the salvation of man, and was commanded five times. Jesus said, "If you love me keep my commandments." Again Jesus said, "Ye are my friends if ye do whatsoever I command you." Keeping the comandments of God is the whole duty of man.

Plain clothing will save no man, but no man will be saved without it. Rom. 12:1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,

which is your reasonable service."

I do not believe it is possible for a man to present his body acceptable to God, with things of the world as: the necktie, finger rings, ornamental pins, etc. He looks proud to me, and I believe with all my heart, he looks proud to God. We read, even a proud look displeases God. Neither do I believe a woman can present her body acceptable to God with bobbed hair, powdered face, painted fingernails, wearing finger rings, earrings or wearing immodest clothing, those things are contrary to the scripture.

She must present her body in modest apparel, if she wishes to present it acceptable to God. The king of Nineveh, being converted, arose from his throne, and laid his robe from him, and covered himself with sack-cloth and sat in ashes, Jonah 3:6. Sack-cloth was modest apparel and showed signs of humility in that day.

We, the followers of God, are commanded to keep ourselves unspotted from the world, Jas. 1:27, I John 2:15, "If any man love the world, the love of the Father is not in him."

I notice the three thousand that were converted on the day of Pentecost, asked what to do Acts 2:37. I believe they had repented. So they felt the need of working out their soul salvation with fear. They realized that by their works, their faith would be made perfect.

In Acts 9, we have the account of Saul of Tarsus going to damascus. How the light from Heaven shined around and about him, and he heard a voice from Heaven saying, "Saul, Saul, why persecutest thou me?" Saul asked, Who art thou, Lord?" "I am Jesus whom thou persecutest: Arise, and go into the city, and it shall be told thee what thou must do." The Lord has a work for Saul, and it was compulsory. He said, "Go into the city, and it shall be told thee what thou must do." He was made a chosen vessel of God to preach the gospel of Jesus Christ. Paul became the greatest preacher we have any account of, except Jesus Christ, Himself, Paul's faith was made perfect by works.

Luke 17:10 says, "When ye shall have done all those things which are commanded of you, say, we are unprofitable servants: we have

done that which was our duty to do." We the people of God, should not expect to go to heaven on flowery beds of ease.

Poplar, Mont.

## THE GOSPEL WITHOUT CHARGE

William N. Kinsley

II Cor. 8:9, "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, that ye through his poverty might be rich." Luke 9:58, "Jesus said, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

The Corinthians were blessed with the necessities of the natural life, and the Church at Jerusalem was in need. They had a famine in that part of the country at that time, so Paul and his helpers, gathered the necessities and brought them in their travels to the saints wherever they were in need. II Cor. 8:13-14, "For I mean not that other men be eased, and ye be burdened: but by an equality, that now at this time your abundance may be a supply for their want,

that their abundance also may be a supply for your want: that there may be equality."

II Cor. 9:6-8, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good works." Verse 12, "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

II Cor. 12:14-15, "I will not be burdensome to you: for I seek not yours, but you . . . I will very gladly spend, and be spent for you: though the more abundantly I love you, the less I be loved. But be it so, I did not burden you." I Cor. 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as



God hath prospered him, that there be no gathering when come."

I Cor. 7:22-23, "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men."

Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Brethren let every man, wherein he is called therein abide with God.

1 Cor. 9:18, "When I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." What is my reward then? For if I do this thing willingly I have a reward. The gift of eternal life is more than any human being can earn. Cor. 9:22, "To the weak became I as weak, that I might gain the weak . . . that I might by all means save some, and this I do for the gospel's sake, that I might be partaker thereof with you."

I Cor. 9:12, "If others be partakers of this power over you, are not we rather? Nevertheless we have not

used this power; but suffer all things, lest we should hinder the gospel of Christ."

I Cor. 9:1, "Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?"

Acts 20:33-34, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands, have ministered unto my necessities, and to them that were with me." Remember the words of the Lord, "It is more blessed to give than to receive." Paul was a tent-maker by trade. He stayed awhile at the house of Aquila and Priscilla who worked at the same trade and were also servants of the Lord.

I Thess. 4:11, "We beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, that ye may walk honestly toward them that are without that ye may have lack of nothing." We have come to an age and time, that some will not work, but depend upon the labors of others.

II Thess. 3:10-12, "This we

command you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly working not at all, but are busybodies, now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work, and eat their own bread." Some people today think that the apostle Paul received a salary, because he said they had robbed one church for the need of other saints. He was not a robber, but a servant of the Lord.

II Thess. 3:8, "We behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power but to make ourselves an ensample unto you to follow us." We have some people today, when they have worldly education or wisdom who think they need not to work with their hands, but have servants to wait on them, yet they must go to the bowling alley or the golf ground to get exercise. Is this the mind of our Lord and Saviour, Jesus Christ?

Phil. 2:5, 2, "Let this mind be in you which was also in Jesus Christ. Fulfill ye my joy, that ye be like-minded . . . being of one accord of one mind." Rom. 12:16, "Be of the same mind one toward another." Rom. 8:7-9, "The carnal mind is enmity against God. . . . So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Such an one is in an unsaved condition regardless of who he is or what church he belongs to or what organization he is affiliated with.

Shall we continue in sin that grace may abound? God forbid, for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

I John 3:14, 16-18, "He that loveth not his brother abideth in death. Hereby perceive we the love of God, because he laid down his life for us: we ought to lay down our lives for the brethren.



But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? . . . Let us not love in word, neither in tongue; but in deed, and in truth." If we have church members that are not willing to sacrifice for the needs of them that are called upon to labor for the cause of Christ and the Church, we fear we are offending Jesus.

Matt. 25:45, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 16:26, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?" There is nothing we can give but everlasting condemnation will be the sentence.

God is no respecter of persons. Gal. 6:7, "For whatsoever a man soweth, that shall he also reap." God forbid that I should glory, save in the cross of our Lord Jesus Christ. May the

God of our Lord, Jesus Christ, the Father of glory, give you the Spirit of wisdom, and revelation in the knowledge of Him.

Hartville, Ohio.

### GOD'S PURPOSE AND MAN'S FAILURE

In all God's dealings with the children of men, His purposes seem to have been just, and wise, and good, but in executing those purposes through man, many of them seem to have been failures.

God said, "My word shall not return unto Me void, but it shall accomplish what I please, and prosper in the thing whereto I sent it," Isa. 55:11. This is true in His purpose in which man is a factor to the extent that man is willing to be used by his Maker in the execution of His purposes, and is willing and actually plays the part that God designed that he should.

In the first account of God's dealings with man, His purpose was good, but man was a failure. So Adam lost his primal state of purity and innocency, his home, his life, and plunged his posterity into ruin.



When God brought His people out of Egypt, His purpose to fulfill His promise to give them the land of Canaan was good, but man failed and only two of those above 20 years of age, who came out of Egypt, ever set foot in Canaan.

God's purpose in giving the law was wise and good, but man did not keep it. While Moses was receiving the law on the Mount, Aaron and Israel were making a calf to worship, and before the law was ratified by Israel, a man was found violating it—picking up sticks on the Sabbath, a rest day, now for the first time given to mankind. The law was good but man failed in not keeping it.

God's purpose in giving Israel a king, at their request, was a good one, but God told them what the result would be and most of us are familiar with the story of their experiences with their first king, Saul.

God's purpose in settling Israel in Canaan was well meant, and good, but man failed and in our fancy we hear their sighs in the land of captivity. "By the rivers of Babylon there we sat down, yea, we wept, when

we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land," Psalms 137:1-4. Thus we read of their pitiful wail of failure.

Just so, God's purpose with man all down through the Mosaic dispensation was wise and good, but from the first account of him in the garden, to the very last of the old dispensation, as given by Malachi, man was a failure.

Again, God's purpose in sending a Redeemer and Savior into the world in the person of His Son, "That whosoever believeth in Him should not perish but have everlasting life," was one of the very best, but how man has failed. Even in Bible lands only a small per cent have "believed in Him" truly. God in this way manifested His love for man, but man crucified the Redeemer, "killed Him and cast Him out."

God's purpose in establishing His church as a home for

His people, was wise and good, but how soon they began to drift away from His teachings. Israel's backslidings were never worse.

Dissensions arose because of innovations and departures, the loyal and faithful were persecuted by the dominant worldly part, many fled to the dens and caves of the mountains to escape persecution at the hands of those who caused the dissensions and divisions. So it has continued ever since. Whoever knew the loyal and faithful to cause dissension and division?

Peter tells us of some who "willed, despise government" and so powerful has their influence grown that there is very little government in the way of discipline anymore. One innovation and departure after another is being added year after year.

God's purpose likewise in bringing about a reformation and re-establishing the true faith of Jesus Christ in the world was well meant and good, and through Brother Alexander Mack the true faith was re-established, but Brother Mack would hardly recognize us now. I am no so sure if we would own him if he were to re-

turn. Why? Innovations and departures is the answer. Who is responsible? Are the loyal and faithful whose hearts are bleeding because of worldliness in the church? Most assuredly not. Would there ever have been, or could there ever be, dissension and division, if all were loyal and faithful? Most certainly not. Then it is easy to see whence dissension and divisions come.

In such cases God's purpose is thwarted by the failure of man. Then, too, God's good purpose, in planning a thousand years of peace on earth at the end of this age, was well meant, but at the end the devil will be able to raise an army to "compass the camp of the saints," an army composed of men who will have made a failure in God's sight. Truly, "God made man upright, but they have sought out many inventions" to thwart God's purposes, and have themselves proven failures.—B. E. Kesler in Oct. 1922, Bible Monitor.

## SERMONETTES

The Bible is a book that could bring the whole world together if everybody would

read it and be guided there-  
by.

The remedy for wrongs is  
to forget them.

The pleasures of sin are  
only temporary.

There is a possibility of  
sin not being against man  
but all sin is against God.

There is no gall so bitter  
as the gall of sin, and no  
bond so strong as the bond  
of iniquity.

You may label sin what  
you will, but the result re-  
mains the same. Old sins  
have long shadows.

If our righteousness is in  
the sight of God as filthy  
rags, how must our sinful-  
ness appear in His sight?

### GOD'S BEST

A. B. Simpson

God has His best things for the few  
That dare to stand the test;  
God has His second choice for those  
Who will not have the best.  
It is not always open ill  
That risks the promised rest;  
The better, often, is the foe  
That keeps us from the best.  
There's scarcely one but vaguely  
wants  
In some way to be blest;

'Tis not Thy blessing, Lord, I seek,  
I want Thy very best.

And others make the highest choice

But, when by trials pressed,  
They shrink, they yield, they shun  
the cross,

And so they lose the best.

I want in this short life of mine

As much as can be pressed,

Of service true for God and man;

Help me to be my best.

I want to stand where Christ ap-  
pears,

In spotless raiment dressed,

Numbered among His chosen ones,

His holiest and His best.

I want among the victor throng

To have my name confessed;

And hear my Master say at last:

"Well done; you did your best."

Give me, O Lord, Thy highest  
choice;

Let others take the rest;

Their good things have no charms  
for me,

For now I have Thy best.

Sel., Sister Kesler.

Blest are the pure in heart;

For they our God shall see,

And from his presence ne'er depart

Through all eternity.

I will be their delight

Who here delight in me,

And they shall walk with me in  
white

Who seek for purity.

No more in thought they err,

They're free from every stain;

They've washed their robes of  
character,

And spotless they remain.

O bliss for which we've sought—

From sin to be secure!

In every word, and act, and thought

Forever to be pure.



## NEWS ITEMS

### McCLAVE, COLO.

On Sunday morning, Feb. 6th, Cloverleaf congregation was made to rejoice when two dear souls accepted Jesus for their personal Savior. They were baptized on Monday afternoon. We feel that others are counting the cost.

The church met in regular council Friday evening, April 14. Bro. Warren Smith opened services by reading the 12th chapter of Romans and leading in prayer. Our elder, Bro. Harry Andrews then took charge.

Bro. Andrews has been chosen to hold our fall meetings which will begin Sept. 10th. All business was transacted in a Christian manner. Meeting was closed by singing and prayer.

On Saturday, April 15, we held all day services at the church, with our Lovefeast service in the evening. There were 48 surrounding the Lord's tables. Again on Sunday we had all day services. These two days we were richly fed by the brethren from God's word.

We were certainly glad to have so many visiting members with us from the Quinter and Kansas City churches.

May the seed that was sown spring up and bring forth much fruit, may we all strive more each day to live closer to our Lord and Saviour, for we know not the day nor the hour when the Son of man will come.

Bertha Jarboe, Cor.

## GOSHEN, IND.

The Goshen church held a spring Lovefeast on Saturday evening, April 15, 1950, with ninety seated around the tables. Bro. Paul Myers from the Orion congregation, Bro. Melvin Roesch from West Fulton and Bro. Emanuel Koonen from Plevna assisted in the work of the evening. On Sunday there were 125 present for Sunday school. Bro. Roesch had charge of the adults in the main auditorium. Following Sunday school, Bro. Roesch and Bro. Myers brought the forenoon message and dinner was served in the basement at the close of the services.

We sincerely appreciated those who are neighbors and joined with us in this special service and extended a cordial welcome to all who can worship with us at any time. Sister Maurine Carpenter.

## OBITUARIES

### SISTER FANNIE METZLER

Fannie Hoke Metzler, daughter of of George and Catherine Buggard Hoke, was born near Goshen, Ind., on April 11, 1864, and departed this life April 23, 1950, at the home of her daughter, Ethel, in Elkhart, Ind., aged 86 years. She was married to Jacob Metzler on Feb. 19, 1888. Bro. Metzler preceded her in death in 1934.

To this union was born seven children: Mabel Ogletree of Orlando, Fla.; Ethel Robison of Elkhart, Ind.; Irvin of Redstone, Mont.; Charles of Elkhart, Ind.; Frank of Chicago, Ill.; and Vernon of South

Bend, Ind. A daughter, Alma Herr preceded her in death in 1930. There are 23 grandchildren, 25 great grandchildren and one great, great grandchild. Surviving besides the children and grandchildren are three sisters, Georgianna Hoke of Chicago, Ill., Lydia Poyser and Wealthy Kindig of Elkhart, Ind.

She united with the church of her choice while yet young and remained a true and faithful member during her life.

Her testimony can be likened to that of Apostle Paul, "I have fought a good fight, I have kept the faith, henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day and not to me only but to all them also, that love His appearing."

Funeral services were held at the Olive Mennonite church north of Wakarusa, Ind., near the community where she and her husband lived for many years, with burial in that church cemetery on April 25, 1950.

Bro. Floyd Swihart conducted the service, assisted by Bro. Roy Swihart, using for his text, "What is Death?" Gen. 3:19, Eccl. 12:7, Job 7:9, James 4:14, II Cor. 5:1-4, Luke 12:16-22, I Cor. 15: 50-58 and Rev. 7:9-17.

The songs which were sung were "Some Golden Daybreak," "Good Night and Good Morning", and "Beyond the Sunset."

Sister Maurine Carpenter,  
Shipshevanan, Ind.

## PERILOUS TIMES

"This know also, that in the last days perilous times

shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God," II Tim. 3:1-4.

I wish to present a few thoughts on one phase of the latest of these sins of the latter days. One of the pleasures for church people (not Christians, but worldly church members), may be attendance at the fairs. Although I heard one man say that he would just as soon go to the fairs as to a sale, that he does not see any more harm in the one than he does in the other; I would say, if his heart were right he would see different.

The fair is an evil place, and I cannot see how any born-again Christian can attend such places. The theater is a wicked place, yet many church people go there. Are they doing right? Assuredly not. Would there be as much wickedness committed if it were not for the theater? Stealing and every-



thing imaginable is committed by young people because of the things they learn at the theater. Naturally the Drive-in theater falls under the same class.

We know we are living in the last days, when all those things are coming. We do not believe it is right to attend the fair. If you believe it is right read I Jno. 2: 15-16; II Tim. 6:17. There should be prayers ascending to the throne. We know, too, we are living in the last days by the way things are going over the world. So let us be ready for His coming. The Lord is going to choose out people for His own. Brethren, sister, stay away from the amusements of the world. It is no place for a born-again Christian.

Compiled from article by A. R. Kurtz in The Gospel Herald.

## WHAT A PREACHER SHOULD BE

The standard for preachers is set forth by the Apostle Paul in his letter to Timothy. Sixteen rigid tests are required covering the personal character of the candidate, his family rela-

tionships, his social qualifications, and his religious experience. No one who fails to measure up to these requirements has a right in the ministry of the church; and the church has suffered greatly at the hands of those unqualified for this holy calling.

1. He must be "blameless." He must be irreproachable in his life. There must be nothing against him which will bring into disrepute the cause which he represents. There must be no blemishes upon his life.

2. He must "be perfect" as touching the family relation. The divorce evil so prevalent in these times cannot be countenanced.

3. He must "be diligent." He must be watchful and cautious, able to detect errors in doctrine, and evil tendencies in practice.

4. He must "be sober"—weighty of purpose. A light, careless, flippant person is unfit to deal with eternal issues involving the salvation or damnation of souls.

(5) He must be of "good behaviour." His deep spiritual life must work itself out in a courteousness of manner which will lend attractiveness to his profession.



Ill manners, rudeness, boorishness, lack of attention to one's person or clothing is inconsistent with the beauty of holiness.

(6) He must be "given to hospitality." This grace seems to be dying out in many places. No man is qualified for the ministry who does not take pleasure in caring for others and who does not give himself wholeheartedly to this work.

7. He must be "apt to teach." He must know the truth, and be able to impart it. He must be able to so speak that men will believe. The minister who can not or does not teach, will invariably have a weak church.

8. He must "not be given to wine." The marginal reading makes this statement clear. It says, "Not ready to quarrel and offer wrong, as one in wine." A preacher must not be fussy. A fussy preacher can stir up more trouble in a short time than can be lived down in years.

9. He must not be a "striker." He must not be a "knocker" as modern parlance would put it. A knocker is a despicable character, whether in church or state. The ministry must have a

positive message of salvation from sin, and cannot turn aside to petty and vain jangling.

10. He must "be patient." He must be able to endure much that he could wish otherwise. He must be willing to be imprisoned without murmuring, if this be the providence that overtakes him. Some of the richest epistles are from apostles in prison.

11. He must not be a "brawler." Bragging and boastfulness are out of place in the ministry. "Let another praise thee, and not thine own lips."

12. He must not be "covetous." He must learn to be content with such things as he has. No minister who is self-seeking or place-seeking will prove successful in a spiritual ministry.

13. He must be able to "rule his own house." So important is this, that the apostle stops to argue the point. This emphasizes the necessity of ministers giving due attention to their household. Many otherwise excellent and godly men fail because the influence of their family militates against their own work. The manner in which a man succeeds with his own

family, the apostle seems to argue, is an index of his ability to deal with the Church of God.

14. He must not be "a novice." It is a fatal mistake to advance young men too rapidly, or to place even mature people who have been converted but a short time, in positions of influence and authority. The early Methodists saved their young ministers from many blunders by placing them under the supervision of older men, until such time as they were properly qualified to assume the responsibility of a church or circuit. There is still a strong argument for the proper training of our young ministers. Many have been ruined by having too great responsibilities placed upon inexperienced shoulders.

15. He must "be of good report" of them that are without. He must have a record for righteous living in the community in which he dwells.

—Exchange.

## PURITY IN OUR SOCIAL LIFE

Our topic deals with purity in social life. In society

we come in contact with other people, and we associate with them, and to some extent live the way they live. Paul wrote to Timothy, saying, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Jesus said, in the Sermon on the Mount, "Blessed are the pure in heart: for they shall see God."

Tonight we plead with our young people to set their "affection on things above, not on things on the earth." The brain is the organ of thought and mind. Our thinking is either right or wrong; our thought life, either sound or unsound. We should have a sense of alarm at the faintest thought of evil. Some people may call us either "green" or "dry," but we had better be "green" or "dry" than to be acquainted with the ways of sin—and in after years have to look back and behold the scars of a blighted life.

Take no chances with sin or sinful thoughts, for sin is treacherous, contagious, and destructive to purity, and its first point of contact is the mind. Keep your thoughts pure.



We should begin early in life to cultivate right thinking. This will lead to right doing and keep Satan on the outside. This will not only mean purity in social life on our part, but will also be of great advantage in our influence over others.

We are made to tremble for the safety of our young people when we think of the sin, vice, and crime in evidence on every hand. It is hardly safe for young people to be turned loose without protection, for almost every night men and women are seen staggering along the streets, too drunk to take care of themselves. You may say, "This is horrible!" And so it is. But even our own community is not too far removed from such sin and vice to rest easy and do nothing about it. We need to be on our guard at all times.

We may have the best of protection that man can give, and yet this is not enough. What our young people need is to have the Christ-life within — pure thoughts, a clean mind, a heart sincere, full of spiritual life. We dare not put our trust in the arm of flesh for defence, for the world

about us is on fire with wickedness, lacking spiritual life, a pure heart and mind. To permit Satan to make use of our minds to his advantage means our own destruction.

Again we appeal to our young people, inasmuch as the greatest foes to social purity are immoral associates, impure literature, immodest apparel, theater going and picture shows. For this reason parents should look well to their children's home life, their companions, their books, papers, and magazines, how their time is occupied, what they eat and drink, how they spend their nights, and the character of their amusements. It was pride, fullness of bread, and abundance of idleness that constituted the great sin of Sodom, the cause of her downfall.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Sel., The Gospel Herald.



## FOXES BOOK OF MARTYRS

### The Seventh General Persecution Under the Roman Emperors, A. D. 294

#### Chapt 6 Cont'd.

The Emperor caused seven soldiers to be starved.

The emperor Decius, having a pagan temple at Ephesus, commanded all who were in that city to sacrifice to the idols. This order was nobly refused by seven of his own soldiers, Maximianus, Martianus, Johannes, Malchus, Dionysius, Constantinus, and Seraion. The emperor, wishing first to try persuasion, gave them time to consider till he returned from a journey. But in the absence of the emperor they escaped, and hid themselves in a cavern. Decius was told of this on his return, and the mouth of the cavern was closed up, so the seven soldiers all starved to death there.

#### Fate of a Lady of Antioch

Theodora, a beautiful young lady of Antioch, on refusing to sacrifice to the Roman idols, was condemned to prison. Didymus, her

lover, a Christian, then disguised himself in the habit of a Roman soldier, went to the cell in which Theodora had been confined, and persuaded her to make her escape in his armor. Kidymus being found in the dungeon, instead of the lady, was taken before the governor, to whom he confessed the truth, and sentence of death was immediately pronounced against him. In the meantime, Theodora, hearing that her deliverer was likely to suffer, came to the judge, threw herself at his feet, and begged that the sentence might fall only upon her as the guilty person, and not upon her lover. But the inhuman tyrant condemned them both, and they were executed accordingly, being first beheaded and their bodies afterward burned.

Secundianus having been accused as a Christian, was conveyed to prison by some soldiers. On the way, Verianus and Marcellinus said, "Where are you taking the innocent?" This question caused them to be seized, and all three, after having been tortured, were hanged. After they were dead their heads were cut off.

### Origen's Narrow Escape From Death

Origen, the celebrated author and teacher of Alexandria, at the age of sixty-four, was seized, thrown into a loathsome prison, loaded with chains, and his feet placed in the stock, which held his legs stretched widely apart.

Although Origen is said to have been learned, ingenious, temperate, and charitable, no mercy was shown him on that account. According to Jerome, the books he had written amounted to almost incredible number. Their sale, added to what he had gained by the instruction of boys, enabled him to support his mother and six brethren after the martyrdom of his father Leonidas. His great work called the Hexapla, from its presenting six versions of the sacred text in as many columns, gave the first hint of Polyglot Bibles.

Origen was threatened by fire, and tormented by every means that the most cruel men could suggest. His Christian fortitude bore him through all; though such was the rigor of his judge, that his tortures were order-

ed to be lingering, that death might not too soon put an end to his miseries.

During the torture, however, the emperor Decius died, and Gallius, who succeeded him, engaging in a war with the Goths, the Christians met with a respite; thus Origen obtained his freedom, and going to Tyre, he there remained till his death, which took place in the sixty-ninth year of his age.

### The Christians are Accused

After the emperor Gallus had ended the war with the Goths, a plague broke out in the empire; and sacrifices to the heathen gods were ordered, to appease their wrath. On the Christians refusing to join in these rites, they were charged with being the authors of the calamity. The persecution spread from the interior to the extreme parts of the empire, and many fell victims to the rabble.

Cornelius, the Christian bishop of Rome, was, among others, seized during this persecution. He was first cruelly scourged, and then beheaded, after having been bishop for only fifteen months and ten days.



Lucius, who succeeded Cornelius as bishop of Rome, was the son of Porphyruis, and a Roman by birth. His earnest zeal in the ministry made him hated by the foes of Christianity; he was therefore taken and beheaded. This bishop was succeeded by Stephanus, a man of fiery eloquence, who held the office a few years, and who would probably have fallen a martyr also, had not the emperor been murdered by his general Aemilian. This act of violence was followed by a profound peace throughout the whole empire, and the persecution came to an end.

### A PECULIAR PEOPLE

"The Lord hath avouched the this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments," Deut. 26:18. Just as Israel, as a nation, was chosen of God to be a peculiar people by their fidelity to God and the keeping of commandments, statutes, judgments and ordinances which were ordained of God for them in contrast to all the other nations of the

earth; so God has ordained that there should be a peculiar people, a peculiar treasure unto the Lord, the preaching of the Gospel of Jesus Christ, as recorded in Eph. 1:4-5, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself."

The true children of God are a peculiar people, because they are separated people from this world. Though they may live, work, and walk in this world, their hearts are not centered on, not do they find their gratification in that which the world offers for gratification.

The pleasures of this world do not satisfy the heart of a true child of God; fleshly indulgences are not his source of joy and happiness. Ungodly associations and friendship are neither sought nor cultivated. This world with all its programs and self-seeking ambitions, becomes an "Alien Country," to the person who has been truly translated out of the power



of darkness unto the kingdom of His dear Son, see Col. 1:13.

How can a true Christian be picked out of a crowd of worldly people? Right then, what should be their mark of distinction? Therefore a real distinctive witness for Christ should be peculiar in dress. "Wherefore come out from among them, and be ye separate," II Cor. 6:17. How can we be separate if we look just like the world in our dress? So if we are not ashamed to show our colors, we will dress like Brethren and Sisters should. Allow me to say here, this does not mean that our religion is in our dress—not for one minute; it simply helps us to walk straighter, and to be a simple and distinctive mark of witness for Jesus Christ to this present evil generation, and be just that much more a peculiar people.

Further, in II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" This is specific to God's people who want to be called peculiar. "Be ye not

unequally yoked together with unbelievers." This is a direct command from the lips of our Lord.

These scriptures are violated many times and in many ways in our day: in our business life, in marriage, in secret societies, in life insurance, in industrial unions of either labor or capital, in social life and in many other ways which bind Christian people to this world, which God forbids. But of all this catalogue, let us notice what is perhaps the outstanding lack of obedience to God's law and perhaps the least being a Peculiar People among christian followers today.

Marriage has its origin in the creation. In both law and Gospel, marriage is forbidden to Christians among those outside the Church of Jesus Christ. The bond of marriage makes "one flesh." Allow me to say, which is much the case, it is often a marriage to satisfy the lust. The marriage vow does not mean a thing to such as there is nothing sacred about it to them. Often such marriages, months later—sometimes only weeks, the desire had been satisfied, then comes divorces, separation, no children wanted. When once married, man is respon-

sible for the woman until death, and woman is likewise responsible for the man until death. Therefore at the beginning of a betrothal, there is no promise more sacred in all the world than that.

Sel. the Gospel Herald.

### UNAWARES

They say the Master is coming  
To honor the town today,  
But none can tell what house, or home

Where He would choose to stay;  
And I thot and my heart beat wildly,

What if He should come to mine,  
How I would strive to entertain and

Honor that Guest Divine.  
And straight, I turned to toiling  
To make my home more neat,  
I swept and polished and garnished  
And decked it with blossoms sweet

I was troubled for fear the Master  
Would come 'ere my work was done

And I hastened all the faster  
And watched the hurrying sun.

And right in the midst of my duty  
A woman had come to my door,  
She came to tell of her sorrow—  
My comfort and aid to implore;

I said, "I cannot listen, or help you today,

I have greater thing to attend to,"  
And the pleader went away.

But soon there came another,  
A cripple, thin and gray, and said:

"Oh let me stop and rest awhile

Within your house, I pray;  
I have traveled since early morning,

I am hungry, and faint and weak;  
My heart is full of sorrow,  
And comfort and help, I seek."

I said: "I am grieved and sorry,  
But, how can I help you today?

I look for a great and noble Guest,  
And the cripple went away;

And the day wore on swiftly  
And my task was nearly done,

A prayer was ever in my heart  
That the Master, to me, might come.

I thot I would spring to meet Him  
And serve Him with utmost care,  
When a little child stood before me  
With a face so sweet and fair;  
On his face were marks of tears—  
drops,

His clothes were tattered and torn  
And a finger, bruised and bleeding,  
And his little bare feet were cold.

I said, "I am sorry for you, little one,

You are surely in need of care;  
But, I cannot stop to give it,  
You must hasten some other-  
where."

At my word there swept a shadow  
Over his blue-veined brown:

"Someone will surely help you, dear,  
You see! I am too busy now."

So, at last, the day was ended,  
My labor was over, and done:

My home was swept and garnished,  
And I waited in the dark alone;

Watched—but no footfall sounded,  
No one stopped at my gate!

No one entered my cottage door,  
I could only pray and wait.

I waited until night had deepened,  
But the Master had not come.

He had entered in some other door,  
And gladdened some other home;  
And my labor has been for nothing  
And I bowed my head and wept!  
My heart was heavy with longing,  
But, in spite of all, I slept.

And there the Master stood before  
me

And His face was grave and fair:  
"Three times today I came to your  
door

And craved your pity and care;  
Three times you turned me onward,  
Unhelped, uncomforted—and now  
The blessing you might have had,  
Is ever lost to thee, your chance  
to serve is fled.

O Lord! Dear Lord! Forgive me,  
How could I know it was Thee!  
My very soul was shamed  
And bowed in depth of humility;  
He said: "Thy sin is pardoned:  
But, the blessings are lost to thee,  
For not serving the least of mine—  
You failed to comfort me.

—Ruth Irene Osterhaus.

Selected by Ethel Beck.

## DEVOTIONAL LESSONS FOR JUNE

**Theme: Old Testament Obedience  
and Good Works**

I. Old Testament obedience required in their day.

Memory verse, I Sam. 12:21, "And turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain."

Thurs. 1—Deut. 27:1-10.

Fri. 2—Deut. 32:44-52.

Sat. 3—Joshua 22:1-6.

II. Old Testament Obedience.

Memory verse, I Sam. 15:22, "And Samuel said, Hath the Lord as great

delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams."

Sun. 4—Joshua 23:1-10.

Mon. 5—Joshua 23:11-16.

Tues. 6—Joshua 24:14-28.

Wed. 7—I Sam. 12:16-25.

Thurs. 8—I Sam. 15:13-23.

Fri. 9—I Kings 8:54-61.

Sat. 10—II Kings 21:1-9.

III. Old Testament Obedience.

Memory verse, I Chron. 16:15, "Be ye mindful always of his covenant; the word which he commanded to a thousand generations."

Sun. 11—I Chron. 16:7-25.

Mon. 12—I Chron. 28:1-8.

Tues. 13—I Chron. 29:1-5.

Wed. 14—Ezra 7:12-36.

Thurs. 15—Neh. 1.

Fri. 16—Neh. 5:1-13.

Sat. 17—Job 22:15-30.

IV. Old Testament Obedience.

Memory verse, Job 22:22, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

Sun. 18—Psalms 2.

Mon. 19—Psalms 19.

Tues. 20—Psalms 25:1-10.

Wed. 21—Psalms 50:14-23.

Thurs. 22—Psalms 76.

Fri. 23—Psalms 103:8-22.

Sat. 24—Psalms 106:1-12.

V. Old Testament Obedience.

Memory verse, Psalms 2:11, "Serve the Lord with fear, and rejoice with trembling."

Sun. 25—Psalms 111.

Mon. 26—Psalms 119:1-8.

Tues. 27—Psalms 128.

Wed. 28—Prov. 2.

Thurs. 29—Prov. 4:1-13.

Fri. 30—Prov. 10:1-17.



# BIBLE MONITOR

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June 15, 1950

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## GOD'S IMMUTABLE WILL directly to man.

The world is ever moving onward with its changes and it has done so from the time of its creation. True, great things are being achieved through mechanics and science, but morality and spirituality are on the decline, as perhaps they so often have been from the time of creation. "And God saw everything that he had made, and behold, it was very good," Gen. 1:31. Man was made pure, sinless, but with the temptations of the devil came violation of God's law which was and still is sin. One of the offsprings of these first parents was a great sinner, a murderer, thus sin continued to increase until God destroyed the people with water. This period covered the first dispensation which was governed by God speaking

Second followed the Patriarchal age, when God governed His people through Patriarchs, faithful men through whom God spoke. Third we have the Jewish or age of the Law, when God governed His people through the Jewish Law. This continued until the Gospel age, age of Grace, which will continue unchanged until the end of the dispensation of time on this earth.

God knew the end from the beginning and made provision for the governing of the people during the different ages. During the Jewish or law dispensation obedience was compulsory; the letter of the law had to be obeyed to meet the approval of God. The law carried out in the lives of men as a servant serving his Master. The Gospel dispensation, although no less in power and

authority, is a dispensation of grace. It is a state of love service. Christ came to take unto Himself a bride, the church, from among the multitudes of humanity.

The church is the bride of Christ. A bride does those things which she knows are pleasing to the bridegroom prompted by love. This cannot be classed as a compulsory obedience to the letter of His will, but a necessary obedience. This obedience, being essential and necessary to our being a part of His bride, cannot be optional and is acceptable if done to the best of our ability through love.

The Gospel is given as a test of the love we have for Him, its requirements are contrary to the nature of man; therefore are a cross, but through the love of Jesus we are made willing to do it all. The will is not made changeable to suit the ages and whims of people but the people of all ages must suit themselves to it.

When we accept His plan and He chooses us to come out from the world and be a separate people, He means it for all time until we are called from this earth. All the teachings are necessary, for

all generations, to keep His bride pure and acceptable at all times. Jesus never meant that His bride should become so defiled that it would be unsanitary for her members to mingle in love. Cleanliness is next to Godliness and it is the business of the church to rid herself of filth and such contaminating diseases which we find mentioned in the New Testament.

What was essential to the saving of souls in the days of the apostles is equally essential today, for God's will changes not. Non-conformity and being separate from the world is just as essential now as it was then. There is no license nor time for the follower of Christ at the dance, the ball-room, or any of the amusements used by the world to pass their time. "Wist ye not that I must be about my Father's business" was Christ's aim and duty from His early life and it will be the duty of His true followers also. "Ye cannot serve God and mammon," Matt. 6:24.

When Christ's time had come to be delivered into the hands of sinful men for your and my sins, how he agonized in prayer, pleading with



His father that "if it was possible this cup might pass from Him," but the pleadings of a dear son could not change God's will. "If it is possible" to grant My wish and yet not to change God's plan. Do we guide our actions and requests by such a submissive spirit? Do we sometimes feel that we can do as we please and yet remain among the Bride of Christ? How much will God excuse us for not living up to His requirements?

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world," Phil. 2:15.

## THE MIGHTY WORKS OF GOD

J. F. Marks

As we look around about us we see the mighty works of God. New life is showing forth everywhere. We are sowing and planting seed, looking forward for a harvest, yet if God would withdraw sunshine and rain our labors would be in vain. Do we fully realize the

mighty works of God? Are we thankful for them? We are told in God's Word, in the time of the Apostles, how the whole congregation praised God for all the mighty works they had seen.

Let us draw our minds to the mighty works of God in the Creation of the earth and its fullness thereof. In the days of Noah, we are aware of the fact that the mighty works of God were realized by few of the people because of great wickedness on the earth. God was grieved in His heart to see the wickedness. He destroyed wickedness from the earth but said He would never again destroy the earth with water but rather with fire.

Again in our day the wickedness of mankind is very great. I am convinced, as God looks down upon the human family, the great preparation for war and the wickedness existing on the earth; He must certainly be grieved at heart. We are among the living today. We know not what will be of tomorrow. Today is the day of Salvation. It is an important matter that we settle our accounts daily. Many people are putting off to-



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day's work for tomorrow, by saying sometime we will do so and so, later on. People are called from this world continually. Plans are left undone. Are we fully aware of the mighty works of God?

I am made to think of an elder, who at the close of church services as he made announcements for later on, he would say, "If the Lord wills we will meet." This convinced me that he fully realized the uncertainty of life in this world.

I am again made to think of the great man Noah, who by doing his part in obedi-

ence to God, he and his family were saved from the flooded earth. This fully convinces me if we do our best in our frail bodies, God will protect us from enemies of our soul. I said to someone sometime ago, "It appears to me already that our nerves should be made of iron in times of oppression."

From time to time we must fully realize and never forget, the great power and mighty works of God. I believe Naoh had a great concern for his family, yes a righteous family. Through this great wickedness in our day we need to use our energy to be true to God. We should desire to do to others that which is acceptable in the sight of God.

In the old dispensation we can refer to many of the mighty works of God. He divided the sea, sent fire from heaven, gave protection in the den of lions and in the fiery furnace for His people. There are many works in the world that should not be. None can go or get ahead of the Mighty Works of God.

As we think of David, his writings in the book of Psalms should fully convince us that he fully realized the

Mighty Work of God. Let us consider some of his exhortation. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men," Psalms 107:8. "Among the gods there is none like thee, O Lord; neither are there any works like thy works," Psalms 86:8. Oh Lord how great are thy works and thy thoughts are very deep. "Bless the Lord, all His works in all places of His dominion: bless the Lord, O my soul," Psalms 103:22.

"O Lord, how manifold are thy works: in wisdom hast thou made them all: the earth is full of thy riches," Psalms 104:24. "The works of the Lord are great, sought out of all them that have pleasure therein," Psalms 111:2. "The work of His hands are verity and judgment; all His commandments are sure," Psalms 111:7. "All thy works shall praise thee, O Lord; and thy saints shall bless thee," Psalms 145:10.

Let us think of the mighty works of God, how He sent His Son into this world that we might be saved. Christ, told us that He came not for His own will but to do the works of Him that sent Him.

What mighty works Christ did through the will of God. He healed the sick, brought sight to the blind and life to the dead. Many other wonderful works were done after He was destroyed in the flesh. God sent darkness over the land in daytime. The great stone was rolled away from the sepulchre, that Christ's words might be fulfilled.

In the days of the apostle Paul, the mighty works of God were still manifested. A stroke from heaven converted him to accept Christ, to which he remained faithful. He met with many hardships when he and Silas were put into prison but the mighty works of God came to their aid. The prison doors were opened and they were loosened.

We could refer to many more mighty works of God down through the ages. I feel I have only touched on this subject. A great impression rests on my mind how we, who profess to be followers of Christ, might more fully realize the mighty works of God. Does our work meet the approval of God? Oh that the works of God may be manifested through the life of every



professing Christian.

Let us ever be mindful of the fact that the mighty works of God are being manifested around us daily. People are called from time to eternity. Floods and storms often come after dark yet the sunshine comes again. The works of darkness and the great wickedness in our day, brings to my mind the scripture, as it was in the days of Noah so shall it be in the day of the coming of Christ. In the old dispensation, men of God foretold of the mighty works of God which would take place in the apostolic age. Christ and the apostles foretold of the conditions that are now existing in the world. Things were foretold that are yet to come.

Meditate upon the mighty works of God that will take place at the day of all days. Are we ready for that day? None but God knows the day or the hour. God knows when He will send His Son back to the earth for His bride. What a wonderful day that will be for the faithful. Their works do follow them. In this great and awful day to come great and mighty works of God will take place, such as have

never before. If we do our best in our frail bodies we have the great hope of enjoying a place not made with hands but filled with the mighty works of God.

R. 1, Felton, Pa.

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### NAME

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Antioch is no longer a city of importance, for missionaries go to it, not from it. But old Antioch left us something more than merely an aggregation or a congregation of church men and women. It was a group of christ-like men and women.

These believers must have talked and lived something better than mere vague religion, they talked of Christ and they lived Christ, till even their busy neighbors took notice, and they were called Christians.

If your church had no name, and if your neighbors were to shame it, and all the neighbors knew about it and they were all like you, by what name would they call it?

Sel., Wm. N. Kinsley.

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If youth is full of "will nots," old age is in danger of dying of "shall nots."



## FOXES' BOOK OF MARTYRS

### Chapter 7

#### The Eighth General Persecution Under the Roman Emperors, A. D. 257

After the death of Gallus, Aemilian, the general, was slain by his enemies in the army, and Valerian was raised to the throne. This emperor, for the space of four years, governed with moderation and treated the Christians kindly. But after a time an Egyptian magician, named Macrianus, gained great influence over him, and persuaded him to persecute them. Laws were accordingly made, and the persecution continued for three years and six months. During this time the martyrs who suffered were many, and their tortures various and terrible.

#### Two Roman Ladies Are Condemned

Rufina and Secunda, two beautiful and accomplished young women, were the daughters of a rich citizen of Rome, named Asterius. Rufina, the elder, was engaged to be married to a young nobleman, named Armentarius; and Secunda, the

younger, to Verinus, who was also a man of rank.

Both these young men called themselves Christians, but when the persecution began they renounced their faith and returned to the worship of the ancient gods. More courageous than their suitors, the young women firmly refused to renounce their faith, though urged to do so by all their acquaintances; at last, however, as a measure of safety, they were prevailed upon to leave the city and to take refuge in a country house some distance from Rome. But this did not save them, for they were soon found out and brought before the governor. After several trials, and cruel tortures, which they bore with unflinching heroism, the young women were martyred, by being beheaded with the sword.

#### Martyrdom of Stephen, Bishop of Rome

About this time Stephen, bishop of Rome, was beheaded, and Saturnius, bishop of Toulouse, was attached and seized by the rabble of that place, for preventing, as they thought, their oracles from speaking. On refusing to sacrifice to the idols, he was

treated with great barbarity, and finally fastened by the feet to the tail of a bull. At a signal being given the enraged animal was driven down the steps of the temple, and the martyr's brains dashed out.

Among all the Christians who lived at Toulouse not one had the courage to carry away the dead body. At last two women took it up and buried it in a ditch. This martyr was a very learned man, and his writings were held in high esteem.

### **Sextus, Bishop of Rome**

Stephen was succeeded by Sextus as bishop of Rome. He is supposed to have been a Greek by birth. He served for some time in the capacity of deacon under Stephen. His great fidelity, singular wisdom, and courage, distinguished him upon many occasions; and the successful termination of a bitter controversy with some heretics was due to his prudence.

Macianus, who at this time had the management of the Roman government, procured an order from the emperor Valerian to put to death all the Christian clergy at Rome, and the senate having approved, Sextus

was one of the first to fall a victim; he was beheaded, and six of his deacons suffered with him.

### **The Story of St. Laurence**

Laurentius, usually called St. Laurence, was archdeacon under Sextus, and when that bishop was led out to execution, Laurence accompanied and comforted him. As they parted from each other for the last time, Sextus warned his faithful followers that his martyrdom would come soon after his own that this prophecy was true is indicated by the tradition that has been handed down to us telling of his subsequent seizure and cruel death.

The Christian church of Rome, even at this early period, had in its treasury considerable riches—both in money, and in gold and silver vessels used at the services of the church. All these treasures were under the watchful eye of Laurence, the archdeacon. Besides maintaining its clergy, the church supported many poor widows and orphans; nearly fifteen hundred of these poor people, whose names Laurence kept upon his list, lived upon the charity of the



church. Sums of money were also constantly needed to help struggling churches which had been newly established in distant parts of the world.

Macrianus, governor of Rome under the emperor Valerian, had heard of these riches, and longed to seize them; he therefore sent soldiers to arrest Laurence, who was soon taken and dragged before the governor. As soon as Macrianus' pitiless eye rested upon the prisoner, he said harshly:

"I hear that you who call yourselves Christians possess treasures of gold and silver, and that your priests use golden vessels at your services. Is this true?"

Laurence answered: "The church, indeed, has great treasures."

"Then bring those treasures forth," said Macrianus. "Do not your sacred books tell you to render unto Caesar the things that are Caesar's? The emperor has need of those riches for the defense of the empire; therefore you must render them up."

After reflecting deeply for a few moments, Laurence replied: "In three days I will bring before you the great-

est treasures of the church."

This answer satisfied the governor; so Laurence was set free, and Macrianus impatiently awaited the time when the expected stores of gold and silver should be placed before him.

On the appointed day Macrianus, attended by his officers, came to the place where the Christians usually assembled. They were calmly received by Laurence at the entrance and invited to pass into an inner room.

Are the treasures collected? was the first question of Macrianus.

They are, my lord, replied Laurence; will you enter and view them?

With these words he opened a door and displayed to the astonished gaze of the governor, the poor pensioners of the church, a chosen number—a row of the lame, a row of the blind, orphans and widows, the helpless and the weak. Astonished by the sight, the governor turned fiercely upon Laurence, saying: "What mean you by this mockery? Where are the treasures of gold and silver you promised to deliver up?"

These that you see before you, replied the undaunted



Lawrence, are the true treasures of the church. In the widows and orphans you behold her gold and her silver, her pearls and precious stones. These are her real riches. Make use of them by asking for their prayers; they will prove your best weapons against your foes.

Enraged and disappointed at not securing the hoped-for gold (which had been carried to a place of safety during the three days that had elapsed), the governor furiously commanded his guards to seize Laurence and take him to a dungeon. There, terrible to relate, a great fire was built upon the stone floor, and a huge grid-iron placed upon it; then the martyr was stripped of his clothing and thrown upon this fiery bed, to slowly perish in the scorching heat.

The cruel tyrant gazed down upon this dreadful sight to gratify his hatred and revenge; but the martyr had strength and spirit to triumph over him even to the last. Not a murmur escaped him, but with his dying breath he prayed for the Christian church at Rome, and for the conversion of the entire empire to God; and

so, lifting up his eyes to heaven, he gave up the ghost.

A Roman soldier, named Romanus, who looked on at the sufferings of St. Laurence, was so much affected by the martyr's courage and faith that he became a convert to Christianity. As soon as this was known the soldier was severely scourged, and afterward beheaded.

### JESUS RETURNS TO HEAVEN

"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight," Acts 1:9.

During the last few months you likely have each heard and perhaps read many of the details that happened when Christ was resurrected. This time of the year it is easy to understand the power of God. Through the power God has stored in the seeds, in the ground and in the sunshine; all of nature is bursting forth into new life.

God had called His Son forth from the cold grave into which man had placed Him, after He was crucified by the powers that hated

Him. After His resurrection He stayed on earth for forty days, to further prove to man that God has the power to bring back to life and also to urge man to do the things that He had taught them to do.

Since Jesus was in His heavenly body, He appeared at any time and place He wished. Yet He looked just as He did when He was crucified. He came here and there among those who believed in Him, trying to convince them that He actually arose from the grave. He told them again many of the things that He had taught them before, so they would be sure to believe them and to do them.

His teachings lead them into some of the deeper things of Heaven and the Spiritual life. He told them of His power and gave them the great commission of, who to teach and what things to teach, Matt. 28: 19-20. He told them that they should have great power also, after the Holy Spirit was fully come. He told them to begin preaching at Jerusalem and then spread out among all nations. Jesus taught His followers that leading men

to believe in God through Him and feeding these souls was more important than temporal occupations. He taught that great lesson of being witnesses of Him even unto the uttermost parts of the earth, rather than to work out the details of His second coming.

While He was teaching them, He was taken up and cloud carried Him out of their sight. This took place so suddenly that they stood amazed for some time, gazing up into Heaven. Two angels appeared and told them that some day He would return from Heaven just as He went up at that time.

"Therefore be ye also ready: for in such an hour as ye think not the son of man cometh," Matt. 24:44.

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## THE GOSPEL WITHOUT CHARGE

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Wm. N. Kinsley

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### Part II

"Verily, when I preach the Gospel, I may make the Gospel without charge, that I abuse not my power in the Gospel," I Cor. 9:18. The apostle Paul made it plain

that he did not preach the gospel for material compensation, but for salvation. The gift of eternal life is beyond comparison with all the wealth of this world or any thing that could be offered, though it be the whole world.

Mark 8:36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? What shall, (or can), a man give in exchange for his soul?" I Cor. 9:27, "Lest by any means, when I have preached to others, I myself should be a castaway." Phil 4:17, (I preach) "not because I desire a gift: but I desire fruit that may abound to your account." The love for souls to bring salvation to others. V. 4-5, "Rejoice in the Lord always: and again I say, rejoice. Let your moderation be known unto all men."

I Tim. 5:18, "For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn." This meaning not to interfere with his liberty, he has the same right to eat as others that labor. Not to make a price or to commercialize on a competitive basis. Matt. 10: 7-10, also Luke 10:7, As ye go, preach, saying, The king-

dom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold nor silver, etc. For the workman is worthy of his meat, eat such things as are set before you.

Isa. 55-1, 3, 6-7, "Every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found, call ye upon Him while he is near. Let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; for he will abundantly pardon."

We know of occasions where a poor widow came to her death bed and called for the clergyman to come and pray in her behalf. She could not keep up her church assesment so the priest said, If you pray fifty dollars, we will give you service. She did not have it, so he left,



and she died without her wish. There are many similar instances, some are disfellowshipped because of not meeting the price or assessment. We have clergymen that are commanding a competitive wage or price. A well talented man is or can demand more salary, thereby commercializing religion.

I Cor. 9:11, "If we have sown unto you spiritual things, is it a great thing if we shall reap from you carnal things?" We suffer all things, lest we should hinder the gospel of Christ. V. 14. "Even so hath the Lord ordained (or destined) that they which preach the gospel should live (in hope), of gospel." In faith and hope of eternal life, men's labors never can repay or recompense for the gift of salvation, or eternal life. The labors of our natural bodies could never earn the value of the whole world, while eternal life is worth more. Is eternal life not enough reward? or do we expect double pay?

For though I preach the gospel; I have nothing to glory of: Yea woe is unto me if I preach not the gospel. I Cor. 1:17, "For Christ sent me not to baptize, but to

preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." My speech and preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit, and power.

II Tim. 6:8, 10, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. Having food and raiment let us be therewith content. For the love of money is the root of all evil. Which while some coveted after: they have erred from the faith."

Acts 4:32, "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own." Neither was there any among them that lacked. Distribution was made unto every man according as he had need. So we understand, them that labored in the service of the Lord were taken care of without a price or charge. They were unselfish them that believed in the Lord.

We read II Pet. 1:21, "For the prophecy came not in old

time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Rev. 22-17, "The Spirit says, come. Let him that is athirst come, and whosoever will, let him take of the water of life freely." I will give unto him that is a thirst of the fountain of water of life freely.

Matt. 22:4, "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage." V. 8, "Then saith he to his servants, the wedding is ready, and as many as ye shall find, bid to the marriage. For many are called but few are chosen.

Matt. 25:10, 12, "And the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. Verily, I say unto you I know you not." Isa. 22:22, "He shall open, and none shall shut. He shall shut, and none shall open." Rev. 3:8, "Behold I have set before thee an open door, and no man can shut it."

Matt. 7:21-22, "Not every one that saith unto me, Lord, Lord, shall enter into the

kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? I will profess unto them, I never knew you: depart from me, ye that work iniquity." These have had their reward.

I Cor. 9:18, "When I preach the gospel, I may make the gospel without charge, that I abuse not my power in the gospel." What is my reward then? This do I for the gospel's sake that I might be partaker thereof with you.

How precious is the book divine,  
By divine inspiration given,  
Bright as a lamp its doctrines shine  
To guide our souls to heaven.

This lamp through all the night  
Of light, shall guide our way;  
Till we behold the clearer light,  
In that bright eternal day.

Hartville, Ohio.

## NEWS ITEMS

MECHANICSBURG, PA.

The Mechanicsburg congregation met for Lovefeast service May 13th



at 2:30 p. m. We sang hymns 230, 731 and 674. Our elder, A. G. Fahnestock took charge of the opening services. He called for hymn 201, read I Cor. 13 and led the opening prayer.

Ero. Clayton F. Weaver from Bethel congregation brought the first sermon using II Kings 5:8 as a text. Elder Joshua Rice from Mt. Dale, Md., followed with Heb. 2:4 as a text. Elder Emmert Shelley from Waynesboro, Pa., read I Cor. 11 and spoke on the examination service. Bro. Ammon Keller from Lititz congregation closed the service. We sang "Praise God from Whom all Blessings Flow" and were dismissed.

At 7 p. m. we met for communion service with Bro. Ammon Keller officiating. Fifty-one surrounded the Lord's tables. Sunday morning we met for Sunday school at 9:30. We sang hymn 343 and read Psa. 90. Our teachers took up the lesson with 52 present. After Sunday school the preaching services were opened by hymn 76. Elder Ray Shank read Rev. 22 and Bro. Marvin Eberly lead in prayer. Eld. David Ebling from the Bethel congregation, brought a message from John 8:26-36. Bro. Clayton F. Weaver followed with a message on "Mothers and Children of the Present Day."

Thus concluded another service of spiritual blessings. We all went to the basement for our noon meal. After dinner and farewell to one another, we departed to our homes. May we fondly remember these services. May the Lord bless all who know the value of prayer.

Harry L. Junkins, Cor.

## QUINTER, KANS.

The Quinter congregation has just enjoyed a season of great spiritual feasting at our Lovefeast on May 6-7. We had with us visitors from the Dallas Center, Kansas City and McClave congregations. We were richly fed from God's word at all the services.

In the evening 41 surrounded the Lord's table with Eld. Orville Royer officiating. Visiting ministers present during the meeting were: Orville Royer, Isaac Jarboe and William Root. and these with the home ministering brethren filled the preaching hours with messages long to be remembered. On Sunday we had a house filled to capacity.

On Monday evening Bro. Kyle Reed gave us a very interesting talk on their experiences in China. This was enjoyed by all. We were encouraged recently when Brother and Sister Donald Ecker and children moved into our midst. May the Lord help us all to live better lives and be of more use in His service, is our prayer.

Elma Jamison, Cor.

## PIONEER, OHIO

The Pleasant Ridge church held their quarterly council May 10th. Elder D. W. Hostetler opened the meeting by reading a portion of scripture, commenting on the same and leading the opening prayer.

Elder Vern Hostetler moderated the meeting. There was but little business before the meeting. The clerk and treasurer gave their reports, which were accepted by the church. Our lovefeast is June 17-



18, with all day services. A hearty invitation is extended to all for these services. Our Harvest meeting will be the second Sunday of September.

Our revival meeting will commence the last week of October and continue for two weeks. Bro. David Ebling of Bethel, Pa., will hold these meetings, if the Lord permits. May we all pray for the success of this meeting that souls may be brought to their Savior. Pray for us at the Pleasant Ridge church.

H. A. Throne, Cor.

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### KANSAS CITY, MO.

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April 29, 1950 we again met for our spring lovefeast. Services began Saturday morning at 10:30. Bro. Wm. Root opened the service by reading Phil. 3, and commenting on same. Bro. Walter Pease gave us a message on "Heaven and Heavenly Things," using as his text, Phil. 3:20.

Dinner was served in the basement and then at 2:30 we met again for service. Bro. Millard Haldeman opened by reading Matt. 23:33-39. Bro. Wm. Root preached on "The Horror of the Death of the Wicked." His text was Psalms 55:15. The next speaker was Bro. W. S. Reed, who gave us the examination sermon.

At 7:30 we surrounded the Lord's table to partake of those sacred emblems that mean so much to the child of God. Around 30 were present for this service. Elder O. T. Jamison officiated.

Sunday morning we met for morning worship at 7:00. Bro. W. S. Reed conducted this service from Psalms 23.

The preaching hour was opened by Bro. Pease who read I Thess. 3 and commented on same. Bro. Millard Haldeman then spoke on, "The Two Ways." Deut. 30:15-20. We have our choice. Will we choose life, or will we choose death?

At 2:30 in the afternoon we were called together by singing. Bro. Wm. Root opened by reading I Cor. 12. Bro. Pease brought us the first message from II Tim. 1:12. Believing in Jesus and surrendering ourselves completely unto him as Paul did.

Bro. O. T. Jamison brought us the second message on "The Bible." We must take heed to the Bible, or it will stand against us in the day of judgment. As death overtakes us, so will the judgment find us.

Sunday evening Bro. O. T. Jamison opened by reading II Tim. 2. The first message was brought by Bro. Wm. Root from Prov. 8:33-36. "The Effects of Sin, and God's Remedy for Sin." Our sins will find us out. The blood of Christ is God's only remedy for sin.

The second message was brought by Bro. W. S. Reed from II Tim. 4:1-5, "Preach the Word."

We have truly been richly fed on the Word of God during these two days' meetings. May we go on, encouraged and strengthened, to work for the Master.

Dorothy Blocker, Cor.

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### WAYNESBORO, PA.

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On May 7th the Waynesboro congregation of the Dunkard Brethren church held our spring Lovefeast. Visiting elders and minister with us were Addison Taylor, Ammon Keller, D. K. Marks and Joshua Rice.

We are very grateful for the presence of all those who were with us. We extend a hearty invitation to all who are able to attend our services at any time. To those who were here at this time, we ask them back again at their earliest convenience. We are small in number and the door is always open for visitors.

Ruby Sowers, Cor.

### IN MEMORIAM

In loving memory of John E. Correll who passed away June 6, 1948.

No one knows how much we miss you,

No one knows the bitter pain,  
In the depth of our affliction  
Can we help but shed a tear  
Gone dear husband, gone forever,  
How we miss your smiling face;  
But you left us to remember  
None on earth could take your place.

But again we hope to meet thee,  
When the day of life is fled,  
There in heaven we hope to greet thee,

Where no farewell tears are shed.

Mrs. Clara Correll.

## OBITUARIES

### ELDER JACOB L. MYERS

Of Loganville, Pa., departed this life May 5, 1950, following a heart condition at the age of 85 years, 9 months and 5 days. He was the last of four children, born July 30, 1864, to Jacob Y. and Nancy Myers.

He was united in marriage to Sarah Kenney on Sept. 27, 1885, to this union five children were born, three preceding him in death.

In 1886 he united with the Church of The Brethren and was soon called in the deacon's office. In 1908 he was elected in the ministry and later ordained an elder, in which capacity he labored until he could no longer worship according to God's word and in 1928 the Dunkard Brethren church at Shrewsberry was organized, to which he changed his church relationship, he being a charter member.

Bro. Myers was preaching for 42 years and elder of the Shrewsberry congregation 22 years, also president of the Glen Rock bank for 38 years, thus he was widely known.

We as a church feel we have lost a good and tender shepherd, the community a kind friend and neighbor and the home a loving companion and father who will be greatly missed.

He leaves to mourn his passing, his wife Sarah; two children, Elder Joseph H. Myers, Glen Rock, R. R. 2; and Mrs. Mabel Ness, Loganville; 13 grandchildren, and 15 great grandchildren, besides a host of friends.

Funeral services were held May 9th at 1:30 p. m. at the home, with concluding obsequies in the Shrewsberry Dunkard Brethren church. Elder A. G. Fahnestock, of Lititz, and David Ebling, of Bethel, officiated. He was laid to rest in the adjoining cemetery.

Many a toil, many a care,  
Many a heartache, many a prayer;  
Known to some, and some who care,

Others fain to share or breathe a prayer.

Weary hours wear away to this restless clay;

Long the night, it seems, until the break of day.

Jesus in heaven, is calling away,  
His precious jewels with Him to stay.

Love for his presence and obedience to His Word;

Patience and prayer, this temple be changed to dirt.

Yonder in heaven, faintly see a beaconing ray,

Dawning appears; anxiously awaiting the break of day.

Sister Shella Stump, Cor.

### THE IMMORALITY OF THE HIGH SCHOOL

It is a fact that can not be denied that the most vulgar and debasing conduct has found its way into our high schools. The deplorable attitude of those in charge who are indifferent toward this condition is horrifying. There is no need of wasting ink in exposing this evil more than to state it in full. Our only plea is to heed the Biblical admonition and come out from among them and touch not the unclean thing. "Keep thyself pure." I repeat the motherly admonition: "If all the other boys do that bad thing, don't

you do it." Your witness for Christ in living a clean life will not be unrewarded.

### Atheism in Our Text-books

There was a time when perhaps all atheism was ascribed to the noted infidels such as Voltaire, Paine, Ingersoll, and perhaps a few followers. Their blasphemous expressions were obnoxious and horrifying to all who carried the name of Christ. However, in course of time these horrifying statements have become polished by reason (?), wit, and humor, and in their stealthy manner have gained access into our state colleges and universities. Accordingly

they soon made their appearance in our textbooks. Nor did they stop at this point. They have made their way within the pales of the church until even from the pulpit there issues this infernal and blasphemous utterance. It has become a prevailing factor in the compilation of our textbooks to ignore any and all recognition of the Bible and establish the theory of reason and of science. The Bible has never been proved to have made a single misstatement or false utterance. All historical data and scientific research



has never proved a single discrepancy, but science in the last few decades has proved over again and again the illogical statements and conclusions of former investigations. Why should we drift from our former moorings and accept the teaching of an unstable mind? Let it be riveted upon the minds of the rising generation, our sons and daughters, that in the beginning God created the heavens and the earth. Where wert thou when the earth was called into existence? There is not a single court in all our country that would accept such feeble evidence as given by our modern scientists.

### The High School Play

Soon after the beginning of the second semester preparations are being planned for the annual high school play to be given by the seniors. Whether demoralizing or uplifting (?), degenerating or educational depends perhaps upon the one who has charge of this feature. Again the high school activity calls for much time in memorizing and drilling. All other activities whether in school or church or home are made secondary projects.

Absence from recitations and failures in examinations are often overlooked in favor of the one who is persistently putting forth all efforts to perform well the part assigned to him. What is the recompense? The applaud of a sensual audience. Is the high school play a nucleus from which are drawn the theatrical stage players?

How can we avoid these evil influences and impressions of our school system? Some answer by not allowing the privilege of an education to our children yet they have no conscientious scruples against the evil associates found among workmen in factories, threshing crews, etc., where lewdness and immorality prevail. Others insist on the observance of set rules and regulations when their children enter high school only to find them broken and often of little effect. They have been made to realize that the time to instill conscientious convictions is at an earlier period than at the high school age. The battle against the above-named objectionable features and evil influences is usually a hopeless cause when it is waged

by a set of rules and regulations given at high school age without background of any conscientious convictions.

"Idleness is the devil's workshop," is a much quoted proverb. If ever there were any just reasons for quoting it surely we may quote it in connection with the vain indifferent and idle pupil. All manner of evil conceptions and designs are devised in this ill-famed place of immorality. All sense of moral obligations to teachers and to school duties and to the home are obliterated and the victim falls an easy prey to the snares of indecency and lustful habits. Perhaps you have neglected the investigation of the monthly report card and failed to impress the truth that rigid adherence to school duties is a positive requirement for any one bent on obtaining an education. Has your son been idle? Get his report card and see. I just now recall an incident where a careless son in his first year of high school was made to realize the vain inconsistency of an idle and indifferent life by a fatherly instruction and appeal to usefulness and industrious habits. Indus-

trious habits and a rigid concentration to school duties is a large factor in eliminating the immorality prevalent in our high schools.

May I again stress the importance of a tender and sensitive conscience and a blending intimacy between parent and child which can be cultivated by the reading of Bible and other wholesome stories. Reading such portions of the Bible as the Ten Commandments, the 23rd Psalm, the birth of Christ, etc., with the unquestionable assurance that the everlasting Word of God will go a long way toward impressing early childhood with that feeling of sacred reverence for God's Holy Book. The strongest bulwark against evil is not the keeping of a code of rules but a consciousness of God's presence and a horrifying sense of sinfulness. A young man or woman that is thus equipped will not be prone to believe infidel stories nor take to modernism. They will not easily be induced to take part in sacrilegious high school plays. They will not consent to the enticement of sinners nor sit in the seat of the scornful. A young man devoted to his home and par-



ents will not easily be inclined to become a member of any athletic team which will impose upon his home and religious obligations. God bless our young people in search for a wholesome ennobling education and may it be sought for in sincerity.

But then there is the college and the university. Well, it is not the purpose of this article to insist that your son or daughter attend college, but it is the intense desire and wish of the writer that in case your son or daughter should decide to attend an institution of higher learning that they be enrolled in an institution whose object is the strengthening of our faith in God in connection with educational pursuits. Our state colleges and universities reek with modernism and infidelity. You positively can not afford to lose the bright prospects of an intelligent and scholarly young man or woman in the drift of modernism. Our dear heavenly Father, we beseech Thee in the name of Jesus that our talented and intelligent young men and women be spared the ravages of sacrilegious influences.—Silvanus Yoder in the Gospel Herald.

Emergency will prove the quality of a friend.

He who sins for profit shall not profit by his sins.

Youthful sins lay foundation for added sorrows.

Many gross sins are under the cloak of religion.

### INVISIBLE, BUT POWERFUL

The powerful forces of the world are not always the things that are visible. In fact, the most powerful of all forces are spiritual values such as love, faith, hope, trust, forgiveness, humility, meekness, prayer. Such forces cause us to endure.

Moses faced Pharaoh, led the children of Israel out of Egypt, crossed the Red Sea, suffered in the wilderness, but through it all he "endured." Paul was beaten by rods, was stoned, shipwrecked, imprisoned, in perils of almost every description, but Paul endured. Jeremiah was cast into a pit, Daniel was thrown to the lions, Joseph was flung into prison, Luther was persecuted, Wesley was stoned, but they endured. Polycarp, Huss, Latimer, Ridley, Tyn-



dale, Savonarola were all burned to death, but they "endured as seeing Him who is invisible."

That is the secret of enduring. "Sure I must fight if I would in," but I can only win through Him, the invisible. Wesley's last letter written to Wilberforce, said: "Go on in the name of God." Through Him we shall endure.

Sel., Wm. N. Kinsley.

### HOME TIES

The hope of a better world lies in better homes. At Christmas time the real values of life come to the front. If home is so pleasant and so meaningful at this season of the year, can we not make more of it in the other fifty weeks of the year? Can we not have our own families around us, enjoy them, make them happy and do for them during the rest of the year somewhat more of that which we do at Christmas time?

We all want to be home and have all the family with us at Christmas time. In our moments of greatest joy, our greatest successes and our deepest sorrow we want to be near our families.

other friends are desirable, but in the greatest crises of life, we want the family near. Even in the last moments, when the mortal mist is gathering, "we want by our bedside our home folks, our families."

### CONSIDER THE HAMMER

It keeps its head.

It doesn't fly off the handle.

It keeps pounding away.

It finds the point, then drives it home.

It looks at the other side, too; and thus often clinches the matter.

It makes mistakes, but when it does, it starts all over.

It is the only knocker in the world that does any good.—Publisher Unknown.

### SENTENCE SERMONS

The only thing that you ever saved is what you gave to others. It shall be measured to you again. It is more blessed to give than it is to receive.

Bad habits are like a comfortable bed; easy to get in, but very hard to get out.

**I UNDERSTAND**

Psa. 50:15

Hast thou been hungry, child of Mine

I, too, have needed bread;  
For forty days I tasted naught  
Till by the angels fed.

Hast thou been thirsty? On the cross

I suffered thirst for thee;  
I've promised to supply thy need,  
My child, come unto me.

Perhaps thy way is weary oft,  
Thy feet grow tired and lame;  
I wearied when I reached the well,  
I suffered just the same:

And when I bore the heavy cross  
I fainted 'neath the load;  
And so I've promised rest to all  
Who walk the weary road.

Doth Satan sometimes buffet thee,  
And tempt thy soul to sin?  
Do faith and hope and love grow  
weak?

Are doubts and fears within?  
Remember I was tempted thrice  
By this same foe of thine;  
But he could not resist the Word,  
Nor conquer power divine.

When thou art sad and tears fall  
fast

My heart goes out to thee,  
For I wept o'er Jerusalem—  
The place so dear to Me;  
And when I came to Lazarus' tomb  
I wept—My heart was sore;  
I'll comfort thee when thou dost  
weep,  
Till sorrows all are o'er.

Do hearts prove false when thine is  
true?

I know the bitter dart;  
I was betrayed by one I loved—  
I died of broken heart;  
I loved My own, they loved Me

My heart was lonely, too;  
I'll never leave thee, child of Mine,  
My loving heart is true.

Art thou discouraged in thy work  
Doth ministry seem vain?  
I ministered midst unbelief,  
Midst those with greed of gain;  
They would not harken to my voice,  
But scoffed with one accord;  
Your labor never is in vain  
If done unto the Lord.

Have courage, then, my faithful  
one,

I suffered all the way,  
Thy sensitive and loving heart  
I understand today;  
What'er thy grief, whate'er thy  
care,

Just bring it unto Me;  
Yea, in thy day of trouble, call,  
I will deliver thee.

—Susanne C. Umlauf.

Sel., by Sylvia Parker,  
West Milton, Ohio.

**ADULT SUNDAY SCHOOL  
LESSONS**

July 2—Vision and revelation of  
the Lord. II Cor. 12:1-10.

July 9—God Will Humble Me  
Among You. II Cor. 12:  
11-21.

July 16—Prove Yourselves Whether  
Ye Be in the Faith. II  
Cor. 13:1-14.

July 23—He Wondereth that They  
Have So Soon Left Him  
and the Gospel. Gal. 1:  
1-12.

July 30—He Learned the Gospel not  
of Men, but of God. Gal.  
1:13-24.

Aug. 6—He Went Up to Jerusalem,  
and For What Purpose.  
Gal. 2:1-10.

Aug. 13—Justification by Faith, and  
not by Words. Gal. 2:  
11-21.

Aug. 20—He Asked Them What  
Moved Them to Leave the

- Faith. Gal. 3:1-14.  
 Aug. 27—That the Promise by Faith of Jesus Christ Might Be Given to Them that Believe. Gal. 3:15-29.  
 Sept. 3—We Were Under the Law Till Christ Came. Gal. 4:1-15.  
 Sept. 10—We are Heirs of God, Through Christ. Gal. 4:16-31.  
 Sept. 17—Stand Fast in Their Liberty. Gal. 5:1-13.  
 Sept. 24—Led by the Spirit, by Love Serve One Another. Gal. 5:14-26.

### PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The Result of Envy. I Sam. 18:5-16.  
 July 9—The Kindness of a Friend. I Sam. 20:11-42.  
 July 16—Returning Good for Evil. I Sam. 24:1-22.  
 July 23—David Shows Kindness. II Sam. 9:1-13.  
 July 30—Our Sins Known by God. II Sam. 12:1-9.  
 Aug. 6—David's Song of Thanks-Giving. II Sam. 22:1-25.  
 Aug. 13—Choice of Wisdom. I Kings 3:5-15.  
 Aug. 20—Solomon's Greatness. I Kings 4:22-34.  
 Aug. 27—The Temple Begun. I Kings 6:1-38.  
 Sept. 3—Solomon's Prayer. I Kings 8:22-36.  
 Sept. 10—Queen of Sheba's Visit. I Kings 10:1-13.  
 Sept. 17—Idolatry Angers God. I Kings 11:4-13.  
 Sept. 24—A Man of God Disobeys. I Kings 13:11-25.

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# BIBLE MONITOR

Vol. XXVIII

July 1, 1950

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## CONCERNING GENERAL CONFERENCE

Through the blessings and protection of our gracious Heavenly Father, a large group assembled at Ludlow Falls camp grounds for General Conference. Many assembled already on Friday and by Saturday afternoon several hundred had gathered. The attendance on Sunday was the largest we have known to be at any conference and the auditorium was nearly filled. The attendance dropped off some during the week but the opening of the business session on Wednesday was well attended. We met folks from thirteen different states.

The ministers of the brotherhood attended much better than usual and thus the preaching program and its connecting duties were more distributed among dif-

ferent speakers than we have ever seen. We shall not attempt to note any of the thoughts presented as we had opportunity to hear only part of the message; perhaps others will give us these thoughts.

The various congregations were represented by a large delegate body and although the volume of business was very large and perhaps consumed more time than they had planned, the majority of the delegates remained until the business was finished. We were impressed with the number of discussions, that the problems of the past might be cleared up for the future and especially that provisions would be set up for the welfare of the Brotherhood in the future.

While we may rejoice for the conclusions that will be so helpful to the betterment of the church in the future,

we should remember that the work is only begun. Some will have duties that require much time and they need our support in whatever way we can help and encourage them. It will take considerable work until the Minutes and Church Manual are ready for distribution. The Old Folks Home is only, as a dream, as yet and will require much planning and labor until ready for use.

We were especially impressed with the number of young people in attendance. We would judge that at least fifty per cent of the total attendance was under 30 years of age. With the trials and temptations of a fast moving world facing them, those with experience and steadfastness have a very great responsibility for the souls of the future generation. Perhaps some individuals opinions and some problems may seem harsh but satan goes about as destructive as a roaring lion and we need to use much prayer and thoughtful judgment that the New Testament faith may be preserved.

The facilities of the Camp Grounds proved very satis-

factory and with the untiring efforts of many of the members, our needs were very well taken care of. We were blessed with very desirable weather except for Saturday, when there was much rain, but no sickness or unbearable discomfort resulted.

We have been laboring for nearly a quarter of a century to establish ourselves on all the teachings of the New Testament. May we be so filled with love for God and one another that we will build one another up in that most holy faith. May we pray for one another and especially for those who have the duties of carrying forth the gospel that souls may be brought to see God's plan of salvation and may accept it before being overcome by the influences of satan. May we willingly contribute to the financial needs of the brotherhood, as the Lord has prospered us, that our usefulness to one another and to all people may be greatly increased.

## OBEDIENCE

Wm. Kinsley

Heb. 5:58, "Christ glorified not himself to be made



an high priest. Though he was a Son, yet learned he obedience by the things which he suffered. Being made perfect, he became the author of eternal salvation, unto all them that obey him."

Jer. 7:23, "Obey my voice and I will be your God, and ye shall be my people."

Isa. 1:19, "If ye be willing and obedient, ye shall eat the good of the land." Obedience is one of the fundamental principles of the Christian religion taught by Jesus Christ, his disciples and the early church. Jesus taught by precept and example. He was obedient to his Father in heaven, and suffered the death on the cross, to complete the plan of salvation. In order to be obedient to the Father, and to love and save fallen humanity, to redeem them and bring them back into a relationship with God the Father and the Son; it was necessary for the Son to make this sacrifice. He willingly made the sacrifice. By obedience to the Father, he was made perfect and became the author of eternal salvation, and overcame death, hell, and the grave, and is seated at the right

hand of the Father.

I Cor. 15:20, 22-23, "Now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam, all die, even so in Christ shall all be made alive. Christ the firstfruits; afterward they that are Christ's at his coming." Will there be grace without obedience? The Son of God the Lord Jesus Christ, is become the Lord of lords and King of kings, and is given all power in heaven and on earth. He is also a High Priest to them that obey him.

Faith, love and obedience are the fundamental principles of salvation. It was through the love, and grace of God that the offered terms of redemption and salvation could reach fallen men. To give us the opportunity to be reinstated in favor and fellowship by the Lord and Saviour Jesus Christ; as he prescribes in his saving gospel he brought from heaven.

John 14:15, "If ye love me, keep my commandments." It is impossible that we can prove we love Him, by disobeying his commandments? Can we prove that we love God and the Lord Jesus



## BIBLE MONITOR

West Milton, Ohio, July 1, 1950

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Christ if we get offended at his words? Can we show or prove that we love him, if we are not willing to obey the gospel He has brought from high heaven? That which He delivered to men and was received by His disciples, taught and practiced by them, by the early church and is handed down to us? We sing "We Love Thy Church O Lord," and also "I Love Jesus," is this only from our lips and not from the heart? I John 5:11, 20-21, "Beloved, if God so loved us, we ought also to love

one another. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This commandment have we from him, that he who loveth God, love his brother also."

Phil. 2:5, 7-12, "Let this mind be in you, which was also in Christ Jesus. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men . . . . He humbled himself, and became obedient unto death, even the death on the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Wherefore, my beloved as ye have always obeyed, not in my presence only, but how much more in my absence, work out your own salvation with fear and trembling."

I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned

love of the brethren." Verse 14, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." II Cor. 2:9, "For to this end also did I (Paul) write, that I might know the proof of you, whether ye be obedient in all things." Bring into captivity every thought to the obedience of Christ. Rom. 5:19, "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous."

Rom. 16:18, "Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye have obeyed from the heart, that form of doctrine which was delivered you. Being made free from sin, ye became the servants of righteousness." So if we have enlisted for King Emanuel or into the kingdom of Christ, we become His servants as long as He permits us to live on this earth. We are not our own for we were bought with a price.

We have named or confessed the Lord Jesus Christ and

have confessed before Him and many witnesses: that we believe He brought from heaven a saving gospel, that we willingly renounce Satan in all his pernicious ways and all the sinful pleasures of the world, and that we would labor to this end faithful unto death. This may not be our exact words, but this is implied in meaning. This means a life time service. We were not drafted into this service, but we hope we willingly volunteered. This service should bring joy to our heart and soul, and not be a burden. We should aim not to offend, but to love, to obey and willing to sacrifice for His cause and kingdom on this earth." If we could have this in mind as the Apostle Paul tried to bare in mind, Acts 24:16, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Disobedience is an act of offence, whether it be children to their parents, wife to her husband, husband to his wife or either one to the church or to Christ the Lord. It becomes our duty to bring every evil thought to the obedience of Christ. I am determined to

oppose all disobedience, till your obedience is fulfilled.

Deut. 11:26-28, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day. And a curse, if ye will not obey." I Sam. 15:22, "Behold, to obey is better than sacrifice, and to harken than the fat of rams." For the Lord seeth not as man seeth: For man looketh on the outward appearance, but the Lord looketh on the heart. If we are obedient to the Lord we will take heed to his voice or call.

I Chron. 29:5, "Who then is willing to consecrate his service this day to the Lord." I Chron. 28:9, "Know thou the God of thy Father, and serve him with a perfect heart and with a willing mind." The Lord searches all hearts and understandeth all the thoughts.

Acts 9:5, Saul said who art thou, Lord? I am Jesus whom thou persecutest! Lord what wilt thou have me to do? This should be the mind of every soul. And the Lord said unto him, "it shall be told thee what thou must do." Saul wanted salvation. If we are of a stub-

born, arbitrary nature or disposition, we can have it so. We can have our choice, and reap what we sow. But if we want to have salvation, or to get in a saved condition, there are things we must do. Something was required of Saul or Paul, and he was willing to do it. He continued in the service of the Lord till death.

The word obedience means to us: Submission, willing to perform what is required, compliance to divine law or commandments, an act of reverence, abstaining from that which is prohibited. To do that which duty requires.

May love, grace, and obedience

Over all my powers preside,

Direct my thoughts, suggest my words,

And every action guide.

Love is the fountain whence

All true obedience flows;

And we shall know in full

When we surround His throne.

Hartville, Ohio.

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### ONLY ONE

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"I am only one,

But still I am one,

I cannot do everything,

But still I can do something;

And because I cannot do everything

I will not refuse to do the something I can do."

—Edward Everett Hale.



## A FEW THOUGHTS ON PRAYER

Mrs. Mollie Garland

What is prayer? The poet answers:

Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire  
That trembles in the breast.

Jesus taught his disciples to pray and he left them the Lord's prayer. He has commanded us to pray and not to faint. He has left us his example. Often He prayed to his Father in heaven for strength to do His will; for his disciples that they might receive power to do greater things than he had done, so as to glorify his Father in Heaven. So should we be found instant in prayer, persevering in our supplications, as he has taught us. If we ask believingly, we shall receive.

The prayer of faith shall raise up the sick and his sins shall be forgiven. The prayer of faith brings down the blessing from God the Father and enables us to work in the vineyard. Let us lay aside selfishness, yes, every weight that easily be-sets us, and in full confi-

dence pray for wisdom, faith and more love to God so we may be equipped for the battle, which the arch-enemy of our souls wages against us.

We must watch and pray lest we enter into temptation. Oh, the great need to-day of a life hid in Christ, in God! As redeemed from sin by the blood of Jesus we might walk worthy of our vocation; and yet how often we fall short of attaining that life to which our heavenly Father invites us in his Word.

Spirit Divine attend our prayer,  
And make this house thy home;  
Descend with all thy gracious power,

O! Come, Great Spirit come.

Brethren pray for each other, and for the church in all her undertakings. For the effectual fervent prayer of the righteous availeth much.

Needmore, Pa.

## NEWS ITEMS

### BIBLE MONITOR INFORMATION

According to schedule the Bible Monitor is always mailed out on Friday afternoon or Saturday morning, nearest the date of issue,

regardless of the date that Friday or Saturday falls on. Gradually these mailing days will get ahead of the date of issue and then we skip a week.

All material for an issue must be received the second Monday prior to the mailing days, or it will fall into the latter issue. To be certain that an article will appear in a certain issue, material for special days etc., it should be received at least three weeks in advance of the date of that issue.

An unnecessary expense and labor is put upon the Printing Company by not notifying the Editor ahead of time, when you are changing address. The post office notifies the printer, charging for this notice, and in the meantime another issue may have been mailed out and therefore another notice sent by the post office.

Considering this on the basis of perhaps 250 changed addresses a year, will show the extra expense and labor. For another figure, if 25 un-notified changes took place on one issue they would cost as much as the mailing of the entire circulation for that issue.

Due to the recent curtailment of Postal expenses by the U. S. Postal Service, we may need better co-operation and consideration on the subscriber's part if you are to receive your Monitor regularly. Less time will be spent with second class mail, so be certain that your name and address is always correct, on the yellow mailing slip pasted to your issue of the Bible Monitor, and notify us at once if not receiving your copy.

We have decided to include at least one article an issue, for the children. These should be written in simple language and they should not be very long. May we have a number of Brethren or Sisters, even young people, who will write such articles; in order that we may always have several articles ahead of the printer.

Several articles of this nature have already been published to try this plan out: "The Little Boy Who Heard God's Voice" March 15, page 17; "A Captive Maid Testifies for God," April 1, page 18; "Jesus Returns to Heaven," June 15, page 10.

—Editor.

### WESTERNPORT, MD.

The Broadwater Chapel congregation have planned for a ten day meeting, beginning Sept. 8 and closing on Sept. 17, with Communion services on Saturday evening, Sept. 16. Bro. James Keggerreis of Strausstown, Pa., will be our evangelist. We invite those who can be with us to look forward to this blessed event. Those of you who know the power of prayer, may you pray that each one of us may fight the battle for the right.

Carl Broadwater, Clerk.

### ENGLEWOOD, OHIO

The Englewood Dunkard Brethren expect to hold their series of meetings beginning July 23rd, and continue two weeks, the Lord willing, with Bro. David Ebling of Pennsylvania in charge.

Pray for us that much good may be done in these meetings. We

extend an invitation to all who can come and worship with us at this time.

Ivene Diehl, Cor.

## OBITUARIES

### CICERO ALLEN ROBINSON

Was born in Chandlerville, Ill., Feb. 4, 1859. He passed away May 4, 1950, at the age of 91 years, 3 months. He was baptized in the Church of The Brethren at the age of 15. Several years ago he longed for a closer walk with God and was received into the Dunkard Brethren church and remained faithful until his passing.

He was married to Elizabeth Crawford in Stonewall, Va., Aug. 28, 1882. To this union five children were born of which the following remain: H. A. Robinson of Monmouth, Ore.; I. O. Robinson of Bend, Ore.; and Mrs. William Bettes of Portland, Ore., with whom he made his home; also nine grandchildren and 10 great grandchildren.

The major portion of his life was spent in the middle west, in Illinois, Kansas, Idaho and for the past 25 years near Gresham, Ore.

Funeral services were held Saturday, March 6, 1950, at the graveside in Lincoln Memorial Park, Portland, Ore., by Elder E. L. Withers of Newberg, Ore.

Mollie Harlacher,  
Newberg, Ore.

The wages of sin have never been reduced.

## CONCLUSIONS OF THE BRETHREN

### Annual Meeting of 1877 Denmark Mission

Shall Brother Hope receive into the church members who do not comply with our mode of dress, but comply with all other requirements, their dress being even more simple than ours?

Answer: We decide that all who are received into the church in Denmark shall be received with the promise to conform to the order of the church with regard to dress, as laid down by the Brethren in America.

### Annual Meeting of 1880 Passover or Communion

What shall be done with brethren that teach that Christ ate the legal Passover on the night in which He instituted the bread and wine?

Answer: Such teachers should cease to teach so, as it is not the teaching of God's word. And if they will not cease doing so they should be dealt with according to Matt. 18.

### Annual Meeting of 1882 Life Insurance

As the Annual Meeting has decided that it is incon-



sistent for members to have their lives insured, Annual Meeting 1873, page 379, Art. 1, what is to be done with a brother who has his life insured, especially ministers and ordained elders who persist in so doing?

Answer: Those who do so shall be dealt with as transgressors.

### **Annual Meeting of 1884 Alcoholic Beverages**

In as much as the use of ardent spirits cause much trouble and misery in our country, and we as a body of Christian believers advocate temperance and oppose the use of intoxicating drinks. Will not this District Meeting ask Annual Meeting to petition the General Government to enact a law to prevent the manufacture of ardent spirits, and to prevent the importation of the same into the United States.

Answer: Considered best not to petition Congress as requested, but we should continue to labor earnestly in the church against this and all other evils.

### **Annual Meeting of 1885 Salutation Before Communion**

Can it not be sufficient, in time of communion seasons,

to use the holy kiss at feet-washing, and not as heretofore also before taking of the emblems of the body and blood of Christ? The question is based on the ground that by too frequent use it will for many, become a form and not be holy.

Answer: Forasmuch as this practice has existed for over one hundred years without falling into formality, we therefore make no change in the above practice.

### **Annual Meeting of 1886 Sale of Tobacco**

Since the use of tobacco is acknowledged to be a waste of the Lord's money, productive of disease, and degrading the functions of the body so as to shorten life, would it not be in conformity with the spirit of the gospel, to lovingly admonish and advise all our brethren to abstain from the sale of that which is decidedly injurious, thus showing a proper light to the world, and throwing their influence on the side of right and of God?

Answer: Annual Meeting grants the request.

### **Annual Meeting of 1887 Revival Meetings**

Will this District Meeting request Annual Meeting to

advise the elders of the churches to hold at least one series of meetings in their congregations each year? We do; and ask that this request be submitted to Annual Meeting by our delegate.

Answer: We do so advise.

### Receiving Officials

Will District Meeting ask Annual Meeting to so direct that officers moving into a church shall, before being located in their official standing, promise, in the presence of the church and the elder in charge, to support and defend the principles of the Gospel on all points, as held and practiced by our Brotherhood, and then, by vote of the church, be accepted as represented by their letter?

Answer: Yes.

### Official Visit

How is it considered in paying the annual or general visit to members before love-feast, is it right for the officers of the congregations to meet and visit each other before sending the visiting brethren, or deacons on the visit? It is right, so that no one be sent on the visit who is not in peace and in the order of the

General Brotherhood, and we ask that congregations be required to adopt this order of sending the general church visit.

Answer: Passed by Annual Meeting.

### Annual Meeting of 1888

#### Inter-denominationalism

Shall we open our meeting house to ministers of other denominations? See II John 1:11.

Answer: We think Brethren should be careful not to open their doors to influences which would militate against the doctrine and simplicity of the gospel of Christ, as understood by the Brethren. Our churches have always been open for funeral occasions. Passed.

### FOXES' BOOK OF MARTYRS

#### The Story of Cyrian

#### Chapter 7 Cont'd

For years the persecution of the Christians had raged in Africa, and many thousands of innocent persons had been slain. One of the most distinguished of the martyrs was Cyprian, bishop of Carthage.

Cyprian belonged to a noble and wealthy family.

He had been brought up from a child to believe in the ancient gods of heathen Rome. His talents were so great, he was so eloquent a speaker, and so practiced in philosophy, that he was admired by all, and hundreds gladly listened to him whenever he chose to speak in public.

Being very rich, Cyprian lived in great splendor. He dressed magnificently, feasted luxuriously, and was vain of his position and fond of every kind of fashionable pleasure and parade. He appeared, indeed, to think that man was born only to gratify his appetites, and created to enjoy pleasures alone. But all this was to be changed; and from the proud, self-indulgent pagan, Cyprian was to become the humble follower of Christ.

A man named Coecilius, a Christian of Carthage, was the means of Cyprian's conversion. Owing to this, and to the great affection the distinguished convert afterward showed for his adviser, Cyprian came to be called Coecilius Cyprian.

Before Cyprian's baptism he studied the Scriptures with care, and being greatly impressed by their beauty

and truth, determined to live the rest of his life in accordance with their precepts. He therefore sold his estate, distributed the money among the poor, clothed himself plainly, and commenced a life of austerity and solitude. Soon after his baptism he was made a presbyter; and being greatly admired for his virtue and ability, he was, on the death of Donatus, elected bishop of Carthage. The care of Cyprian extended not only over Carthage, but to Numidia and Mauritania. It was Cyprian's custom, before deciding upon any important action, to ask the advice of his clergy. He made it one of his maxims, that unity could only be preserved in the church by a close communion between the pastor and his flock.

But at last, in spite of his useful and holy life, Cyprian was pointed out by his heathen enemies as a leader of the hated Christian band. Then followed demands for his arrest and trial; and soon he was publicly charged with offences against the laws. A decree was issued against him by the emperor Decius, in which he was called Coceilius Cyprian, bishop of



the Christians; and then there began to be heard in the city which once heaped honors upon him, the terrible cry of "Cyprian to the lions. Cyprian to the beasts."

Urged by his friends to save himself by flight, before it was too late, Cyprian left the city and took up his abode in the desert, where he gathered about him a little company of Christians who had fled, like himself, from the fury of their enemies. Here they passed the tedious hours of exile in cultivating the barren soil of their place of refuge, and in praying for a better time for the church which they loved.

After two years spent in this way, word was brought to them from Carthage that a terrible plague had broken out in the city, and that thousands of people were dying of the disease. A council was held, and it was decided that it was the duty of the little band to go to the aid of those who had used them so cruelly.

At Carthage the plague advanced from house to house; terror reigned; kindness and compassion were unknown. The plague stricken were thrown out into the streets to die, and the city was filled with groans and lamentations, and appeals for help which fell unheeded upon the ears of those whose fears rendered them merciless and almost savage.

In the midst of this terrible scene Cyprian appeared. He called around him his band of Christians—many of them bearing in their distorted limbs the tokens of their fellowcitizens' hate; he exhorted them to remember whose they were, and whose example they should follow, and who it was that had commanded them to "do good to them that persecute you." They then divided the city into districts; each member of the Christian church of Carthage was assigned his work. The rich contributed money, others served as nurses; and the followers of Christ became indeed the salt of the city—light and life in the midst of darkness and death.

But soon the hatred of the hardened enemies of Christ broke out afresh. They accused the Christians of being the cause of the plague, and persecution began again. Cyprian was therefore arrested, brought to trial, and sentenced to banishment.

After nearly twelve months a new proconsul was appointed to Africa, and Cyprian returned from his exile. The persecution had not yet abated, and he soon received a summons to appear before the proconsul. The news spread like wildfire, and crowds of both Christian and heathen assembled in order to be present at his trial.

The proconsul said, art thou Cyprian, the bishop of so many impious and unruly men? The most sacred emperor commands thee to sacrifice.

Cyprian replied, I will not sacrifice.

Take time to consider, before refusing to obey, said the proconsul; why should you throw away your life?

Do not waste time in questioning me, but inflict whatever punishment you may consider just, answered Cyprian; the case admits of no argument.

The proconsul then pronounced sentence against him, that he must die by the sword.

On hearing this the only words that fell from Cyprian's lips were, "God be thanked." He was conducted into a neighboring field

which was thickly surrounded by trees. Into the branches of these the eager multitude climbed, to see the last scene of all. In the open part of the field Cyprian knelt down, covering his eyes with his hands, and as the sword descended the Christians pressed forward, to steep their handkerchiefs in his blood, to preserve them as precious tokens in remembrance of their beloved leader.

So died Cyprian, a man transformed by the true spirit of Christianity; the most eminent bishop of his time, a loving friend and faithful minister.

### **The Strange Trial of Eugenia**

Philippus, governor of Alexandria, had a daughter named Eugenia, who was very beautiful, and to whom he was tenderly attached. Now it happened that a Christian slave-girl in the household of the governor often talked to her young mistress about the joys of believing, and so Eugenia herself became a convert to the faith.

Not daring to make her conversion known, on account of the punishments



that she feared would follow, Eugenia fled from her father's house and took refuge with Helenus, an aged bishop of the church. To aid in her concealment she called herself Eugenius, dressed in the robes usually worn by young men, and was admitted into the monastery of a Cristian society in Alexandria, without her sex or identity being suspected.

After some years spent in this manner the head of the society died, and the supposed Eugenius, who had by this time grown to be much loved and respected, was chosen to fill his place. After becoming the head of the monastery she was often asked to cure the sick and was supposed to work miracles of healing.

Among others who were cured by her was a woman of Alexandria named Melancia, who, it seems, fell in love with her, supposing her to be a man. Eugenia refused to listen to, or even see her too susceptible patient, after she had learned of her infatuation for herself. Angered by such treatment, Melancia's love turned to hate, and desiring to be revenged against one who thus spurned her advances, she charged Eugenia, as well as the inmates of the monastery with the grossest crimes.

The accused members of the society were brought before the governor, Philippus, Eugenia's father, for trial. As the prisoners were Christians, they were believed to be guilty before any proof had been brought; for in the opinion of the ignorant mob Christians were capable of any crime.

Eugenia saw the danger, and knowing that she could save both herself and her companions by telling the governor that she was his daughter, asked him to allow her time and place to make manifest the truth.

This being granted, she disclosed to him that she was his daughter Eugenia, and that her only companions were Protheus and Hiacinthus, two Christian men. By this confession the judge was convinced of her innocence, and her false accuser was utterly confounded. Philippus himself was afterward converted to Christianity, made bishop of Alexandria, and suffered martyrdom.

Eugenia, after the death of her father, returned to



Rome with Protheus and Hiacinthus, and having there converted Basilla (a lady who was to have been married to a heathen, but then refused), she was tortured in various ways and finally thrown into the river Tiber, fastened to a heavy stone, and thus drowned.

### SIN AT OUR NATION'S CAPITAL

By Ted McDowell

One of the District's toughest housing problems is at the District jail—"home" last year for 14,151 drunks.

It's getting so crowded there that extra bunks are going into the cells. The number of admissions for intoxication has more than doubled in five years, pointing up the troubles presented by a great social problem.

If everybody in the District decided to go on the wagon permanently, this would be the effect:

Police could do something else with the time they spent last year in arresting more than 37,000 persons for drunkenness.

Jail admissions (14,151 drunks out of 19,392 admitted) would fall off 70 per

cent.

Municipal Court's criminal division happily would be deprived of about 20,000 cases a year 19,410 drunk cases last year in a 23,940 total).

Gallinger hospital could turn to other use beds occupied by 2,156 persons treated last year for diseases stemming from immoderate drinking.

Extra police vigilance does not account for the ever-increasing number of arrests, for the rise was steady even before Supt. of Police Robert J. Barrett put 125 more men and additional patrol wagons on the streets last year.

#### "Drunk Court" Established

The police personnel problem became so difficult a Monday "drunk court" was established after Maj. Barrett complained that on one day alone 188 of his men spent a total of 473 hours in court on drunkenness cases.

In the police lineups, the prisoner's dock, the jail "bull pens" are seen the same faces, time and again.

Municipal Judge Armond Scott believes at least 70 per cent of his defendants are "repeaters."

Like others seeking a remedy, the judges experiment and probe.

"The habitual drunk is a sick man," says Judge Scott. "He needs medical and psychological attention—not a jail sentence. The first thing he does when he gets out of jail is to go get another drink."

But present facilities are so limited that only about five drunks a day can be given clinical treatment.

Judge Frank H. Myers tried something new.

All offenders appearing before him for the first time were freed, regardless of past records, with the warning that double penalties would be imposed next time.

### Reformatory Jammed

His records for a 30-day period revealed that 10 of the 3,936 defendants turned up two more times and that 485 were in his courtroom twice. Judge Myers said:

"My experience has satisfied me that being intoxicated is in reality a matter to be dealt with as a social problem and not one solely for criminal punishment."

Not all the burden is heaped on the courts and jails. The Public Welfare Department finds that alcoholism is widespread among parents of delinquent and dependent

children. The department is supporting 50 unemployable alcoholics.

The spill-over from the District Jail has jammed Lorton Reformatory with 1,210 inmates, 10 more than the number considered desirable for security reasons. Keeping prisoners here and at the Women's Reformatory costs about \$2.50 each a day.

The direct relationship between drinking and crime is reflected in mounting crime statistics, police say.

### Deaths Doubled

Vagrancy and disorderly conduct cases rose from 969 in 1945 to 1,057 last year, while the increase in simple assault and threats for the same years was from 326 to 601. There was no upward trend in murders, but rape and assault with intent to rape increased from 34 to 70.

The total of deaths in which drinking was involved more than doubled in five years, reaching 111 last year.

There was one death due to alcoholism in 1944. By 1948 that had risen to 24 and last year there were 20.

Cirrhosis of the liver, associated with heavy drinking, cost 15 lives in 1944 with

22 in 1948 and 19 last year.

Ten people died as a result of drunken driving last year, and these include only cases in which the driver was charged. In past years, the average toll was about three.

Poisonous concoctions killed only two people last year, but in 1948 five died and the year before 23 lost their lives.

Since 1939, Gallinger's sick drunks have increased from 1,304 to 2,156.

This toll in death and sickness would be less if these alcoholics could have been reached in time by groups fighting alcoholism.

Sel. by L. B. Flohr.

### **"WHAT HAVE THEY SEEN IN THINE HOUSE?"**

King Hezekiah had taken some strangers through his house, showing them all his treasures. He evidently felt that he had a nice home and was not ashamed of it. But soon the prophet came and asked, "What have they seen in thine house?" Hezekiah told him how he had showed him all his treasures and his earthly glory. He was im-

mediately told that these earthly treasures were soon to be taken away by an earthly king, and along with them, he would lose his sons, and all things worth while in his kingdom. A while before, Hezekiah had been sick and was told to "set thine house in order, for thou shalt die and not live." He prayed for recovery and God heard his prayer and granted him 15 more years of life. "But Hezekiah rendered to God not again according to the benefits done unto him; for his heart was lifted up."

"He had exceeding much riches and honor, made himself treasures for his silver, gold, precious stones, and pleasant jewels, built granaries and store-houses for his corn, wine and oil, stalls for beasts, cotes for his flocks, and made great water works: for God had given him of substance very much. He prospered in all his works."

But he failed in bringing up his family, and his son Manasseh bore the name of being the most wicked king that ever reigned in Jerusalem.

There is an environment about our houses that in-



fluences everyone that comes under our roof, and we are the ones that are responsible for the influence. What our houses are, the way they are kept, what is in them, what transpires there has an influence on us, our children, our guests, and even the transients that call for a few moments. What have they seen in thy house?

As strangers come and go, as visitors linger, as the minister sees it, as the hired help observes, what do they see? They surely have seen; but was what they saw a credit to the cause of Christ? We have seen homes where Christ was enthroned as king, and it could be truly said, "Christ is the unseen guest and continual witness to every conversation." He was respected in all things. I recall one home where I visited as a boy. The family was gathered around the room and each child gave a verse from memory. Then they all bowed together and the father led in prayer. This made an impression on me I have never forgotten. In other homes there are well worn Bibles and shelves of good books.

there were respectful children; of homes where we were made to feel welcome; where even though poor in this world's goods they made sacrifices that they might entertain God's servants with true hospitality; houses in which kindness to the stranger was manifested, such as was in Abraham and Job's house (Gen. 18 and Job 29); homes where holy conversations were the rule and where the secret chambers were often resorted to for prayer; homes from which children have gone out into the Lord's service. Have they seen such things in thine house? In other houses, absence of Bibles, indifference to scriptural things, disrespectful children, and children who know nothing of the asking a blessing on a meal; homes where book-shelves were filled with books of pictures, tables that were full of trashy magazines and Sunday papers with their comics, indecent, and unbecoming pictures on the walls and among photograph collections, sets of phonograph records which were mostly, and even altogether made up of comedies, silly songs, dance music and military

We think of homes where

airs.

Without discussing the right or wrong of the radio and the phonograph, if we had the power to see or hear at all hours, what would we hear coming in over the radio? Are they always things that edify? Would it be right for Christians to sit down in their homes and give the devil and his agents the floor, listening to his nonsense, songs of his fools, and to false teachers, thereby giving him the time and opportunity to make lasting impressions on the children and in this way devoting the leisure time (that should be given to the Lord) to the devil? Prov. 7:27 says there are "Houses that are the ways to hell." There are just such houses with their influence for evil with these foolish and evil surroundings.

Then there are houses with hidden things in them like the house of Achan (Josh. 7:21); houses that are loafing places, where all the idle are welcome. Especially is this bad where they are Sunday loafing places. What is the best you can show to your friends, strangers, or enemies in your house? Can we show the hospitality of a

Martha and Mary, or a Gaius? the edifying conversation of the house of Aquila, Priscilla, and Philip? a house clean of the things that would have an evil influence on anyone? A house of holiness that helps everyone that comes under its roof on toward their heavenly goal?

Maybe we do not know, but we can decide it in this way: Where do the influences in my house originate; from the Spirit of God, or from the spirit of the world and the evil one? Would it be wrong to say that when we sit down to read light trashy, or vile literature, listen to foolish songs and such like on the phonograph or radio, that it would be the same as giving the devil the best chair in the home, and we sitting as his auditors or listeners? Brethren and sisters, is it not time we give these questions some serious thinking? If it were clean-up day at each of our houses, how many of us would find some hidden gods among our stuff like Jacob did? Gen. 35. Or if the Lord and the devil would come with their moving vans which one would have the most to haul away?

The Lord, do we say?  
Then will we not have the  
devil take his stuff away and  
let the dear Lord that  
bought us with his own blood  
have the whole house? The  
devil is not anxious to move,  
and we may have to pitch out  
"his household stuff" like  
Nehemiah did the property  
of Tobiah. Neb. 13:8. He  
may even kick a bit on being  
treated so, but if we want to  
preserve our house for the  
Lord we will do it.

The real truth is that our  
houses are an open book  
which all who pass by may  
read: showing the character  
of the occupants. How im-  
portant then that when  
"they come to our houses  
they will find enthroned  
there the "King," and the  
occupants, the "children of  
the kingdom," with every-  
thing in the house conducive  
to spiritual growth and god-  
liness.—Timothy Showalter  
in Gospel Herald.

### THE MYSTERY OF HIS WILL

Ben L. Byer

Hast thou been hungry, child of  
Mine?

I, too, have needed bread;  
For forty days I tasted naught  
'Til by the angels fed.  
Hast thou been thirsty? On the  
Cross

I suffered thirst for thee;  
I've promised to supply thy need,  
My child, come unto Me.

Perhaps the way is weary oft,  
Thy feet grow tired, lame;  
I wearied when I reached the well,  
I suffered just the same:  
And when I bore thy heavy Cross  
I fainted' neath the load;  
And so I've promised rest to all  
Who walk the weary road.

Doth Satan sometimes buffet thee,  
And tempt thy soul to sin?  
Do faith and hope and love grow  
weak?

Are doubts and fears within?  
Remember I was tempted thrice  
By this same foe of thine  
But he could not resist the Word  
Nor conquer pow'r Divine.

When thou art sad and tears fall  
fast

My heart goes out to thee  
For I wept o'er Jerusalem  
The place so dear to Me;  
And when I came to Lazarus' tomb  
I wept, My heart was sore;  
I'll comfort thee when thou dost  
weep,  
'Till sorrows all are o'er.

Do hearts prove false when thine is  
true?

I know the bitter dart;  
I was betrayed by one I loved—  
I died of broken heart:  
I loved My own, they loved Me not—  
My heart was lonely, too;  
I'll never leave thee, Child of Mine  
My loving heart is true.

Art thou discouraged in they work?  
Doth ministry seem vain?  
I ministered 'midst unbelief  
'Midst those with greed of gain;



They would not harken to My voice,  
 But scoffed with one accord  
 Your labor never is in vain  
 If done unto the Lord!  
 Selected by Sister Kesler.

### IT MATTERS LITTLE

It matters little where I was born,  
 Or whether my parents were rich  
 or poor;  
 Whether they shrank from the cold  
 world's scorn,  
 Or walked in the pride of life  
 secure;  
 But whether I live an honest man,  
 And hold my integrity firm in my  
 clutch,  
 I tell you my brother as plain as I  
 can,  
 It matters much.

It matters little how long I stay  
 In this world of sorrow, sin and  
 care,  
 Whether in youth I am called away,  
 Or live till my bones of flesh are  
 bare;  
 But whether I do the best I can  
 To lighten the weight of adver-  
 sity's touch  
 On the faded cheek of my fellow  
 man,  
 It matters much.

It matters little where be my  
 grave,  
 If on the land or in the sea;  
 By purling brooks, or neath stormy  
 waves,  
 It matters little or naught to me;  
 But whether the angel of death  
 comes down,  
 And marks my brow with a loving  
 touch,  
 As one that shall wear the victor's  
 crown,  
 It matters much.—Selected.

### QUESTION

I heard a voice from the infinite  
 say,  
 "What did you do for your soul  
 today?  
 Did you help the world sing a  
 happier song?  
 Forgive someone who had done  
 you wrong?  
 "Did you help a stranger on life's  
 hard road?  
 Did you try to lighten another's  
 load?  
 Restore the dreams to an empty  
 heart?  
 Give a failure a brand new start?  
 "Did you coax a smile to a tearful  
 face?  
 Stand by somebody in disgrace?  
 Go out of your way for some wan-  
 dering boy?  
 Did you build when 'twas easier  
 to destroy?"  
 I heard a voice from the infinite  
 say:  
 "What did you do for your soul  
 today?"  
 —By Nick Kenny.  
 Sel. by Ruby Sowers,  
 R. 1, Smithsburg, Md.

### MY DAILY CREED

Let me be a little kinder;  
 Let me be a little blinder  
 To the faults of those about me;  
 Let me praise a little more.  
 Let me be, when I am weary,  
 Just a little bit more cheery;  
 Let me serve a little better  
 Those that I am striving for.  
 Let me be a little braver,  
 When temptation bids me waver,

Let me strive a little harder  
To be all that I should be.

Let me be a little meeker  
With the brother that is weaker;  
Let me think more of my neighbor  
And a little less of me.

—Anonymous.

### WIT'S END CORNER

Are you standing at Wit's End  
Corner,

Christian, with troubled brow?  
Are you thinking of what is before  
you

And all you are bearing now?  
Does all the world seem against you  
And you in the battle alone?  
Remember, at Wit's End Corner  
Is just where God's power is  
shown.

Are you standing at Wit's End  
Corner,

Blinded with wearing pain?  
Feeling you cannot endure it,  
You cannot bear the strain?  
Bruised through the constant suf-  
fering,

Dizzy and dazed, and dumb?  
Remember, to Wit's End Corner,  
Is where Jesus loves to come.

Are you standing at Wit's End  
Corner,

Your work before you, spread?  
All lying, begun, unfinished  
And pressing on heart and head?  
Longing for strength to do it,  
Stretching out trembling hands?  
Remember, at Wit's End Corner,  
The Burden Bearer stands.

Are you standing at Wit's End  
Corner,

Then you're just at the very spot  
To learn the wondrous resources  
Of Him who faileth not.

We trust to a brighter pathway,  
Your life may soon be moved;  
But, only at Wit's End Corner,  
Is the God who is ably proved.  
—Author Unknown.  
Sel. by Ethel Beck.

### SENTENCE SERMONS

Before you mark another's  
sin, bid your conscience look  
within.

Because of sin death had  
a beginning, and by death  
sin had an ending.

"Joy cometh in the morn-  
ing"—but never after a  
night of revelry in sin.

Sin will stop your praying,  
or praying will stop your  
sin.

No one is walking in light  
who is walking in sin, for  
sin is spiritual darkness.

No matter how fast the  
color of sin is, the blood of  
Jesus will wash it out.

Confession of sin brings  
forgiveness, but there dare  
be no apology for it.

The only remedy for sin is  
the Son of God who came to  
take away our sin.

**A PRAYER**

Lord, I believe; Thy power I own;  
 Thy word I would obey;  
 I wander comfortless and lone,  
 When from they truth I stray.

Lord, I believe; but gall my fears  
 Sometimes bedim my sight;  
 I look to Thee with prayers and  
 tears,  
 And cry for strength and light.

Lord, I believe; but oft, I know,  
 My faith is cold and weak;  
 My weakness strengthen, and be-  
 stow  
 The confidence I seek.

Lord, I believe; and only Thou  
 Canst give my soul relief;  
 Lord, to thy truth my spirit bow;  
 "Help Thou mine unbelief."

**DEVOTIONAL LESSONS FOR JULY**

**Theme: Old Testament Obedience  
 and Good Works**

**I. Old Testament Obedience.**

Memory verse, Prov. 7:2, "Keep  
 my commandments, and live; and  
 my law as the apple of thine eye."

Sat. 1—Prov. 11:1-19.

**II. Old Testament Obedience.**

Memory verse, Prov. 14:2, "He  
 that walketh in his uprightness  
 feareth the Lord: but he that is  
 perverse in his ways dispiseth him."

Sun. 2—Prov. 12.

Mon. 3—Prov. 13:1-13.

Tues. 4—Prov. 19:1-16.

Wed. 5—Prov. 21:1-21.

Thurs. 6—Prov. 22:1-21.

Fri. 7—Prov. 28:1-7.

Sat. 8—Prov. 29:1-18.

**III. Old Testament Obedience.**

Memory verse, Eccl. 8:2, "I counsel  
 thee to keep the king's command-  
 ment, and that in regard of the  
 oath of God."

Sun. 9—Eccl. 8:1-13.

Mon. 10—Isa. 3:1-12.

Tues. 11—Isa. 32.

Wed. 12—Isa. 48:1-19.

Thurs. 13—Isa. 56.

Fri. 14—Isa. 58:1-7.

Sat. 15—Isa. 58:8-14.

**IV. Old Testament Obedience.**

Memory verse, Isa. 64:4, "For  
 since the beginning of the world  
 men have not heard, nor preceived  
 by the ear, neither hath the eye  
 seen, O God, beside thee, what he  
 hath prepared for him that wait-  
 eth for him."

Sun. 16—Isa. 64.

Mon. 17—Jer. 6:1-16.

Tues. 18—Jer. 7:21-28.

Wed. 19—Jer. 11:1-11.

Thurs. 20—Eze. 2.

Fri. 21—Ez. 3:15-21.

Sat. 22—Ez. 18:19-32.

**V. Old Testament Obedience.**

Memory verse, Ez. 20:37, "And I  
 will cause you to pass under the rod,  
 and I will bring you into the bond  
 of the covenant."

Sun. 23—Ez. 20:1-12.

Mon. 24—Dan. 3:13-18.

Tues. 25—Dan. 6:10-23.

Wed. 26—Hosea 6.

Thurs. 27—Hosea 10:1-12.

Fri. 28—Hosea 14.

Sat. 29—Amos 5:4-14.

**VI. Old Testament Obedience.**

Memory verse, Hosea 12:6,  
 "Therefore turn thou to thy God:  
 keep mercy and judgment, and  
 wait on thy God continually."

Sun. 30—Micah 6:1-8.



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No. 14

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE MISSION OF THE CHURCH

The Church that will be true to the New Testament teachings has a very important mission here on earth. Of the various aims of groups of individuals here on earth, none is so important as that which deals with the future abode of the souls of human beings. We have at least seven definite commandments that our Lord and Savior gave to His church.

1. John 4:35, "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The church needs to realize and plan how to fulfill the needs of its members, in the light of the New Testament teachings. Prov. 11:14, "Where no counsel is, the people fall; but in the multitude of

counsellors there is safety."

2. Matt. 9:37-38, "Then saith he unto his disciples, the harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Jesus had just finished going through the cities and villages preaching the gospel and when He saw the multitude, He gave this commandment to His disciples.

We might well refer to prayer as the key that unlocks God's storehouse of tools and instructions for His followers to properly carry out His will. Our Lord and Master continually resorted to prayer for strength, encouragement and directions to overcome the burdens and problems of this life. If the churches of the land would more fully follow Christ's example of

prayer, many of their problems would be solved and they would have much more power in the world.

3. Mark 16:15, "And he said unto them, Go ye into the world." This takes in so much territory that the church has a great task to perform. An organized effort with the help, in one way or another of each individual member, is necessary for the church to come anyways near fulfilling this command, whenever and whenever the Lord opens way, whether in the city, town, rural district or individual soul.

4. Mark 16:15, "And the gospel to every creature." "The gospel contains the glad tidings of salvation. Someone is needed to declare and publish it to all people. There are various age groups, various levels of financial means, various races of people and various degrees of sin or of faith in God. We are not to preach science, socialism, modernism or the way of the world but "Preach the Gospel."

5. Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you." God's

word contains a number of doctrines or fundamental principles which we must believe and be guided by in order to serve Him. We must submit to God's will and serve Him. We must come out from among the world and serve God according to His plans regardless of what those with whom we live or associate with, do, say, or think.

God is a God of love and His followers; love Him, love each other, and love those with whom they associate to the extent that they are concerned about them. Christ and the Apostles have instituted a number of ordinances for the good of the followers of God and His people will make provisions to fully carry out all these ordinances as often as needed for their own good.

6. Luke 6:39, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withall it shall be measured to you again."

Matt. 10:8, "Freely ye have received, freely give." Acts 20:35, "It is more blessed to give than to receive." These

teachings are different from the natural inclinations of human nature just as nearly all the instructions to the church are. Why? The church members are not a part of the desires and aims of this world but are in a different kingdom and have a different aim and purpose in life.

We need to feed and clothe the needy, shelter and care for the homeless, advance the cause and purpose of the church along all lines that He has instructed it. Whether we do this personally or by helping someone else who does do it personally, does not matter as long as we do it according to our ability and our opportunity.

7. Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Ye shall be witnesses" His followers, all who acknowledge Him as their Lord and Savior, not just ought to be, but shall be; in other words if we are not His witnesses we are not His followers.

Witnesses not of the world, of someone we like, no not even of ourselves, but witnesses of Christ. If someone asked you to tell them how

to be a witness for Christ, just what would your answer be? What should His witnesses do, what should they say, where should they go, and what should they think about?

Witnesses "in Jerusalem" at and round home. "In all Judea" in the surrounding country. "In Samaria" at despised and unpopular places perhaps even some distance from home. Also among all nations. Let us aim to witness in all the doctrines and teachings of Christ, in a blameless manner and at all times.

## HOW NEAR ETERNITY?

Lewis B. Flohr

"One Second From Eternity; Please Don't Try It Again." That is the headline under which the Times-Herald of Omaha, Nebraska, printed an unsigned letter from a railroad engineer. The letter follows:

"I don't know who you are, it's true, but I do know you were scared to death Sunday evening near 9 o'clock when you drove your car across directly in front of a speeding passenger train. It was so close that I,



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in the cab, could see the young girl (your sweetheart, I presume) throw her hands up in front of her face and cringe up against you in stark horror.

"If I were that young girl, I'd pull away from you, fast. You don't have good sense, son. You probably say you love her. I wonder. Those we love we try to protect. But not you.

"Wouldn't that have been a nice Christmas present to hand your mother—a broken and battered body. And how do you think we in the

cab of that engine would feel. We are human beings, too. We have young ones waiting home for us to return. We, too, could have been killed.

"You and your girl were one second from eternity, Sunday, son.

"I hope you read this and know it means you, and that your girl will, too. Next time you go driving around, stop and look. We don't want to hit you, but we are helpless as we cannot swerve away from our given rail.

"If I were you son, and you, too, sis, I'd thank God for that split second He granted you Sunday evening.

"I said a prayer for all when I realized you were going across. Perhaps that's what saved us all.

"Now think it over, both of you. And I'll bet you are both still shaking in your shoes.

"And please, for God's sake, don't try it again."

The foregoing is certainly a striking and potent plea for being cautious and observing safety rules and regulations, signs and laws. An Englishman with whom I was riding to the city many years ago, in discussing

driving safety, said he followed the English rule. I promptly asked "What is that." The reply was, "Drive so you can take care of yourself in the distance you can see ahead."

In this mad, rushing, age, who knows how near they are to the end of life? We live not only minute by minute, but second by second, not knowing when the last will come; for the last breath will come, and who can tell when? For when they shall say, Peace and safety; then sudden destruction cometh upon them, I Thess. 5:3. Spiritually, are not many, many people taking greater risk than did the young man with the speeding train?

Vienna, Va.

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## ARE WE STANDING ON THE PROMISES OF GOD

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J. F. Marks

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In this day of great darkness are we standing on the promises of God? He said, "All ye that are weary and heavy laden, come unto me and I will give you rest." It seems to me our real rest

will come after we have passed through this trouble-some world, if I may call it such. My prayer is that God will give me courage to hold out faithful to the end. Let us think of the many great promises He has made, to His people in His holy word. His promises are sure, steadfast and enduring.

Let us think of God's promise, through the prophets, of sending His only begotten Son into the world for the salvation of mankind. It is marvelous to think of our strength through Christ. Human flesh and blood as we are, yet able to have His strength by standing on the promises and carrying out the plan of salvation. Without accepting the plan of salvation we cannot stand on the promises of God and will not receive the reward He has promised to the faithful.

May God help us to see ourselves as He sees us. It appears to me we should take the more earnest heed to God's word or we, like others, may fall unto the promises of men which do not meet the approval of God. Let us be steadfast in the work of the Lord that we

always may benefit by His promises.

There is much deceitfulness in the world in our day. It may be well for us to think how the deceiver came to Adam and Eve back in the garden of Eden. There they could have enjoyed the blessings in the garden forever had they been obedient to God and not yielded themselves over to the deceitfulness of satan. They were banished from the garden and had to suffer death, which is still in the land.

We could refer to others who stood on the promises of God and in their latter years fell from the promises of God. I believe it is well for us to think of the many faithful men of God who stood firm to the end on the promises of God.

We should look to the faithful Son of God, how nothing moved Him from His steadfastness in the Lord God. He rebuked them sharply who always found fault with His good works. He was busy doing good everywhere He went. Today we have professing christians who are busy doing evil, false accusing to the extent they have become a hinderance to christian in-

fluence in the world. People who take a stand for evil are not standing on the promises of God.

As we think of the apostle Paul and others. Their faithfulness in the work of the Lord was inspired by a great determination to go forward in the work of the Lord. In our day we need a strong determination to stand for the truth regardless of the opposition.

Sometimes we are hated for upholding that which is true and yet many will stand for that which is untrue. Today we have people who claim to be ministers of the gospel that are deceiving the people from the truth. Men are standing in the pulpit trying to make people believe they can have salvation without being true to God and their fellowman. We must ever be aware of the fact man cannot change God's plans and promises.

In fact we can look into His word for promises which will never pass away. God's promise to the righteous is a glorious reward and also a terrible reward is promised unto the unrighteous. In this evil day the deceitfulness of satan is convincing people the uprighteous go to



heaven. Some even go as far as to say there is no punishment or similar place of anguish hereafter. Such teaching does not change the promise of God concerning this matter.

I was told sometime ago of a certain man that preaches untruth. Many years ago I criticized this man for preaching contrary to the scripture. I am sure I would not want to appear at the judgment of God after living such a life.

Let us look into God's word and see what is required of us. I feel sure God does not require us to be obedient to the untrue. We are told not to fellowship the unfruitful works of darkness. Let us ever be mindful and aware of the fact, man cannot change the promises of God in His word. As we think of those standing on the promises of man we should be mindful of the fact, the house built on the sand is what they represent. Those standing on the promises of God represent the house built on the solid rock. God's promises will never call retreat or fail.

R. 1, Felton, Pa.

## GOD PROTECTS DANIEL

George Dorsey

Daniel loved God, and tried to please him in all his ways. Neither did God forsake Daniel when he needed help. God helped him to understand and interpret dreams. Belshazzar, the ruler of the nation that Daniel was in did not love God. God told Belshazzar through Daniel that He was going to give the kingdom to another man.

King Darius was the new ruler, He chose one hundred and twenty princes to help him govern his great kingdom. Over these princes he appointed three presidents, of whom Daniel was first, because he was a wise man.

A bitter feeling of jealousy arose in the hearts of the other princes and presidents. They hated him because the king honored him so greatly. They decided to watch him carefully for any mistakes, and to accuse him before the king. But their careful watching only revealed that he was faithful, and could find no fault to accuse him before the king.

Their careful watching revealed also that Daniel was faithful to God. They saw

him kneel before the open window and pray to God three times a day. He was never too busy to pray.

At last these men confessed among themselves that they could find no fault with Daniel. But these men were wicked men, they planned another way to rob Daniel of his honor.

These wicked men assembled themselves before the king in a very cunning way. They were very polite to the king, they said, "King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains have consulted together to establish a royal statue, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions."

Now this law was not planned by all of the presidents, for Daniel had no part in it. But the king did not know their envious hearts and because he had a proud heart, he felt flattered to hear the new law. So he readily consented to it, and signed it.

Now Daniel loved God, and although he knew the

writing was signed, he went as before and kneeled three times a day, and prayed to God.

These wicked men found him praying to God. They were quick to carry the news to the king, of a man who dared disobey the king. They reminded him of the law. The king loved Daniel, and sought to deliver him, but could not because the law could not be changed. The king realized too late the plot against Daniel.

The law was carried out to the very letter, but before they threw Daniel among the lions, the king began to have a little faith in Daniel's God. He said unto Daniel, thy God whom thou servest continually, he will deliver thee. They threw Daniel in the den, and laid a heavy stone on top of it. Afterwards according to the law of the land, the king put his own seal on it.

All night long Darius could not sleep. He did not even enjoy any kind of entertainment because he was troubled about Daniel.

Very early in the morning the king arose and hurried to the den of lions. Then in a troubled anxious voice, he cried out, O Daniel, servant



of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Imagine how glad Darius was when he heard Daniel speak, and say, O king live forever. My God has sent his angels, and hath shut the lions' mouths that they have not hurt me.

The king commanded Daniel to be taken out of the den immediately. He also commanded to cast the wicked who plotted against Daniel, into the den of lions, and the lions had the mastery of them.

Today wicked people hate God's children, because God honors them. They seek to destroy God's people. But God is faithful and will protect his own. Psalms I:6, "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Salisbury, Pa.

## LIBERTY OR FREEDOM OF CONSCIENCE

Wm. N. Kinsley

(Continued.)

The teaching of the Holy Scriptures directed by the Holy Spirit, to guide our conscience, is to make us

know whether we are following the truth to the best of our knowledge. It is a feeling within every soul, whether we are of a clear, pure conscience or of a guilty conscience. If we allow ourselves to follow with a guilty conscience we become condemned. For we read, happy is he or she, that is not condemned for the things which he or she alloweth. If we have a guilty conscience, we are under conviction, and it is time to take heed to our ways, and to change our course, confess our wrong, repent, and pray the Lord for forgiveness that we may have a clearer or pure conscience.

The apostle Paul stated he was determined to know nothing, but Jesus Christ, and him crucified. He did not rely on the wisdom of men. "My speech, and preaching was not with enticing words of men's wisdom, but in the demonstration of the Spirit, and of power. That your faith should not stand in the wisdom of men, but in the power of God." Paul also exercised himself to have a conscience void of offence before God, and men. We dare not follow men any further than



they follow the Lord Jesus Christ. I John 3:20-21, "For if our heart condemns us, God is greater than our heart, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God."

John 14:6, Jesus said, "I am the way, the truth, and the life." John 8:31-32, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truths and the truth shall make you free." John 16:13, when he, the Spirit of truth, is come, he will guide you into all truth, no man cometh unto the Father, but by me.

Must we have a great religious leader to tell us what is right and what is wrong? Who hath appointed men to be a guardian over our Spiritual welfare or conscience? Jesus said, my words are truth, and they are life. John 4:24, "God is a Spirit: and they that worship him must worship him in Spirit, and in truth." We cannot worship Him consistently by a ceremonial service or law. Neither can we worship consistently if we are not truthful, neither with a guilty conscience.

Cor. 1:12, "For our re-

joicing is this, the testimony of our conscience, that in simplicity and godly sincerity. Not with fleshly wisdom." Don't we know ourselves, not that we have dominion of your faith, but are helpers to your joy. Paul did not domineer over the believers, but did exhort, admonish with all long suffering. Heb. 13:18, "For we trust we have a good conscience, in all things willing to live honestly." Rom. 9:1, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

II Cor. 13:5, "Examine yourselves, whether ye be in the faith; prove your own-selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." I Pet. 3:15-16, 18, "Sanctify the Lord God in your hearts . . . Having a good conscience, that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For Christ also hath once suffered for sins, the just for the unjust."

I Tim. 1:5, "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith

unfeigned." Holding faith, and a good conscience, which some having put away. Heb. 9:14, "The blood of Christ, who through the eternal Spirit, offered himself without spot to God, purged your conscience from dead works to serve the living God." How could God purge your conscience, if you had no liberty or freedom of conscience, that is, if some one was guardian of your conscience. This is a dangerous position that some take that to domineer over the conscience of others to instruct contrary to the gospel of Christ.

I Cor. 10:32, 29, "Give none offense, neither to the Jews, nor to the gentiles, nor the church of God. Conscience, I say, not thine own, but of the other: For why is my liberty judged of another man's conscience?"

Rom. 2:15, "The gentiles or heathens shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another."

Titus 1:15, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure:

but even their mind and conscience is defiled."

Can we be brought unto conviction of sin without having a conscience? We must have a conscience trained or brought in subjection to Christ. But if we adhere to men or some great religious leaders then are we not serving the Christ, but men. I Cor. 7:23, "Ye are bought with a price, be not ye the servants of men." Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

John 8:3-11, "The Scribes and Pharisees brought unto Jesus, a woman taken in adultery; and they say unto him, Master, this woman was taken in adultery. Now Moses in the law commanded us, that such should be stoned? But what sayest thou? Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So they continued asking him. He said unto them, he that is without sin among you, let him first cast a stone. They which heard it, being convicted by their own conscience, went out one by one, even unto the last. And

Jesus was left alone, and the woman standing in the midst. When Jesus saw none but the woman, he said unto her, woman where are those thine accusers? hath no man condemned thee? She said no man, Lord. And Jesus said unto her, neither do I condemn thee? Go and sin no more." Now we see they still had a conscience, and they being condemned by their own works. Is this not a good example of the self-righteous of today?

John 3:17, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Luke 6:36-38 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Give, and it shall be given unto you. Be ye therefore merciful, as your Father also is merciful. For with the same measure, that ye mete withal it shall be measured to you again. Some of our great men, bishops, elders, say we dare not be lenient, mild, or merciful with humanity, we must condemn and disfellowship that do not adhere to the church order or rule. How about when the great judgment day comes.

I Cor. 4:5, "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Some of the great religious leaders tell us, if we have our names on their church ledger, and pay our tithe we are in a saved condition. It is sure a pitiful condition for a Christian that has no conscience, or having their conscience seared with a hot iron. Speaking lies in hypocrisy. Forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving to them which believe, and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.

Heb. 10:22-23, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure



water. Let us hold fast the profession of our faith." The word conscience meaning: and ever. Amen.

The ability to make wise decisions. A moral sense. Something presented to the mind for the conviction of right and wrong. Something recognized as belonging to oneself. Self knowledge. Internal perception.

Who dare take away that God has given, or deprive any one of their liberties.

Isa. 1:18-19, "Come now and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow: Though they be red like crimson, they shall be as wool." Wash you, make you clean: cease to do evil. "If ye be willing, and obedient, ye shall eat the good of the land." O house of Jacob, come ye, and let us walk in the light of the Lord.

John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." Jesus Christ who is the faithful witness, and the first begotten of the dead. Unto him that loved us, and washed us from our sins in his own blood. To him be glory,

honour, reverence, majesty, power and dominion, forever and ever. Amen.

### Hymn

Tho' your sins be as scarlet,  
They shall be as white as snow;  
Tho' they be red like crimson,  
They shall be as wool:  
Hear the voice that entreats you,  
O return ye unto God:  
He is of great compassion,  
And of wondrous love.  
He will forgive your transgressions,  
And remember them no more:  
Look thou to me ye people,  
Saith the Lord your God.

Hartville, Ohio.

## NEWS ITEMS

### GOSHEN, IND.

The Goshen church met in regular quarterly council on Saturday evening, June 24th. The meeting was opened with the singing of hymn No. 235. Bro. Abraham Miller read James 1 and gave some remarks on it and Bro. Floyd Swihart lead in prayer.

Elder Gunderman conducted the business portion. Reports from the clerk and treasurer were given and accepted by the church.

There were two letters received and two granted.

Our Harvest meeting will be held on the 24th of September, our fall lovefeast on Saturday, Nov. 4th, which will also be the beginning of our revival effort with Bro. Dale Jamison as the evangelist.

We extended a cordial invitation

to all who can, to come and make these meetings a spiritual feast and a blessing to us all.

Sister Maurine Carpenter.  
Shipshewana, Ind.

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### COMMUNION DATES

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Peru, Ind., Saturday, Aug. 26.  
Swallow Falls, Md., Saturday, Aug. 26.  
Vienna, Va., Sunday, Sept. 3.  
Orion, Ohio, Saturday, Sept. 16.  
Mt. Dale, Md., Sunday, Sept. 24.  
Walnut Grove, Md., Sunday, Oct. 1.  
Plevna, Ind., Saturday, Oct. 7.

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### NORTH CANTON, OHIO

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The Orion congregation has had another privilege of enjoying a Lovefeast occasion, on May 27 beginning with an afternoon service. In the evening 52 surrounded the Lord's table to partake of those sacred emblems that mean so much to the child of God.

On Sunday morning we assembled again for services, morning worship and Sunday school followed by messages from our visiting ministers, Bro. Melvin Roesch from West Fulton, and Bro. Lester Heisey from Englewood congregation. We had with us a number of visitors and we enjoyed their presence very much. Especially did we enjoy the messages of the ministering brethren. We welcome you all back at any time it is possible for you to return and worship with us.

After services dinner was served in the church basement which ended another Lovefeast service.

Alvin Silknitter, Cor.

## CONCLUSIONS OF THE BRETHREN

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### Annual Meeting of 1891

#### Installing Officials

As Annual Meeting and District Meeting are silent on the subject of ordaining and installing the wives of officials, will this district Meeting say by what authority they are installed into office with their husbands?

Answer: We do not ordain or install sisters into office, but receive them as helpmeets to their husbands.

### Annual Meeting of 1892

#### Communion Wine

Inasmuch as we look upon the use of unfermented wine at the time of our Communion services to be in harmony with our Gospel principles of temperance.

Therefore we, the Brethren of the Black River church, Mich., petition Annual Meeting through District Meeting that the Annual Meeting of 1892 recommend its use.

Answer by Annual Meeting: Inasmuch as we use unleavened bread in the Communion, we recommend our churches to use unfermented wine.

### Divorced Applicants

We ask Annual Meeting through District Meeting to pass a decision for brethren to ask applicants for baptism, where they are not known to the brethren, whether they have any other companion living or not, to avoid further trouble in the church in cases of this kind.

Answer: We decide that it is proper to do so.

### Card Playing

Is it right for our members to play such games as cards, checkers, authors, croquet, etc.? Is there more harm in one of these games than in another, and what is the harm? Is it right for our members to have these games in their homes to keep their children from going away from home to seek other amusements?

This query was referred to a committee. The following report was submitted and adopted by Annual Meeting: We decide that card playing and like games are unquestionably wrong, and should not be indulged in by members or allowed in their homes; and we most earnestly admonish all our members to refrain from indulging in other games that

may seem evil in their tendency, or give offense to members.

### Annual Meeting of 1895

#### Encouraging Secret Societies

We, the members of the German Baptist Brethren church at Brownsville, petition Annual Meeting through District Meeting to say what shall be done with Brethren who aid and abet secret societies, and let their homes for lodges for Freemasons and sympathize with them generally.

Answer: Brethren who do so shall desist, and if they refuse shall be dealt with according to Matt. 18:17, see Eph. 5:11.

### Annual Meeting of 1897

#### Sacredness of the Lord's Day

Whereas the tendency of the times is to disregard the Lord's Day, and whereas our General Conference brings a large number of people together on the Lord's Day, previous to the opening of the council: Resolved, that the Huntingdon church ask the District Meeting to request the Annual Meeting to make increased efforts to have this day more sacredly regarded; that nothing but



the merest necessities be sold or furnished on the grounds; that the post office be closed; that the sale of newspapers be prohibited; that our people, in coming, be urged to make their arrangements so that they need not arrive on Sunday, thus removing any encouragement, on our part, to the running of Sunday excursion trains, and that the general conduct of the day, in our social minglings, be as much in keeping with the intent of this Christian institution, as possible, that it may be a quiet, worshipful and spiritual Sabbath.

Answer: We are heartily in sympathy with this paper, and earnestly urge out members to make every possible effort to put into practice the suggestions made.

### **WILL THE HEATHEN BE SAVED WITHOUT THE GOSPEL?**

In I Cor. 10:32 we are told there are but three classes of people, namely: Jew, Gentile, and Christian (church of God). The first is descended from Abraham, the last is the Church of God, composed of the first and

second, while Gentiles is rendered "Greeks" in the marginal reading of the above mentioned text. The Greek word for Gentile is "Ethnos," and it means Gentile, nations, or heathen. Now the question is, Will these "Ethnos," who have never heard of the Gospel or of the saving power of Christ, be saved? There are those who contend that God is love, and therefore, will not cast away those who never heard of the plan of salvation. And as a result, such people are not willing to help take the Gospel to the millions of "Ethnos" living in the world today. What saith the Scripture on this subject?

#### **I. What is the Spiritual Condition of the Heathen?**

1. They have sinned; death is the result. Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned."

2. They are under the guilt of sin; not righteous. Rom. 3:9-10. "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all

under sin; as it is written, there is none righteous, no not one."

Verse 23 says: "All have sinned and come short of the glory of God;" and the latter part of verse 19 declares the result: "Guilty before God."

3. They know not God. I Thess. 4:5. "Not in the lust of concupiscence, even as the Gentiles (Ethnos), which know not God."

4. Their prayers are vain repetitions. Matt. 6:7. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

5. They are blind, in darkness, under the power of Satan, and need forgiveness of sins. Acts 26:17-18. "Delivering thee from the people and from the Gentiles (Ethnos), unto whom now I send thee. To open their eyes, and to turn them from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

6. They know not Christ, therefore, have no hope and are without God. Eph. 2:12. "That at that time ye were without Christ, being aliens

from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God, in the world."

## II. They Shall be Judged.

1. They must give account of themselves before Him that judges. I Pet. 4:3-5, "For the time past of our life may suffice us to have wrought the will of the Gentiles (Ethnos), when we walked in lasciviousness, lust, excess of wine, revelings, banquetings, and adominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead."

2. They will perish. Rom. 2:12. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law."

3. They shall suffer for their evil ways. Rom. 2:9, "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."

4. The heathen know not God, therefore according to II Thes. 1:7-9 they will be

punished with those that obey not the Gospel.

"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord."

5. Only those whose names are written in the Lamb's book of life shall be saved (Rev. 21:27), therefore the heathen, not saved, will be sent away to the place prepared for the devil and his angels; that is, into the lake of fire. Matt. 25:41, 46, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal."

### III. There are Only Two Destinies after Death.

There are only two destinies—Hell and Heaven. Those who sin go to the former, while those who live righteous lives go to the lat-

ter, or the presence of God ("paradise"). This truth is clearly taught in the story of the rich man and Lazarus (Luke 16:19-31). The poor man died and was carried to Abraham's bosom. The rich man died "and in hell he lifted up his eyes." Now since there are only two destinies for man after death, it follows that the heathen, since they are sinners, will not go to heaven, but to hell; hence are lost. "The wages of sin is death, but the gift of God is eternal life."

### IV. If the Heathen are Saved Without the Gospel, Why Does the Bible Teach Us—

1. That the wicked and heathens shall be turned into hell? Pas. 9:17.

"The wicked shall be turned into hell, and all the nations that forget God."

The Hebrew word for nations here is "Gowey," and is the same as the Greek word "Ethnos" in the New Testament. It means Gentiles, heathens, or nations. Therefore all heathens, Gentiles, or nations that are wicked or sinful will be turned into hell.

2. That when Christ comes again with flaming



fire He will take vengeance on them that know not God, and that these shall be punished with everlasting destruction from the presence of the Lord? II Thess. 1:7-9. Text given previously.

3. That Jesus is the only way to the Father? Jno. 14:6, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Jesus is the only way; if the heathen do not know of this way, they cannot get to the Father; hence, they are lost.

4. That there is salvation in no other name? Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

If there is no other name but that of Jesus, whereby men must be saved, and the heathen do not know of this name, then how are they to be saved?

5. That we are to go into all the world with the Gospel? That we are to make disciples of all nations (Ethnos), Gentiles, or heathens? Matt. 28:19, "Go ye therefore, and teach (marginal note: make disciples, or Christians of) all nations (here 'Ethnos' is employ-

ed)." The meaning then is clear. We are to preach the Gospel to all the "Ethnos" (heathen).

6. That Paul was especially called to preach the heathen (Ethnos) if they would have been saved anyway? Acts 9:15, "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Genties ('Ethnos,' nations, heathen)."

#### V. There Are Three Universal Facts We Must Note:—

1. The universal condition—all are lost. Isa. 56:6; Rom. 3:10, 23, "All we, like sheep, have gone astray; we have turned every one to his own way and the Lord hath laid on him the iniquity of us all."

"There is none righteous, no, not one."

"All have sinned, and come short of the glory of God."

2. The universal requirement—the new birth. Jno. 3:3, 5, 7, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

... Marvel not that I said unto thee, Ye must be born again."

3. The universal provision—Christ. Jno. 3:16; Rom. 10:13, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"For whosoever shall call upon the name of the Lord shall be saved."

## VI Conclusion.

Our conclusion, then, is that all men are lost because of sin, heathen included that Christ is the only remedy for sin, and that it is our duty to make known to the "Ethnos" (heathen) the Gospel of our Lord and Savior Jesus Christ. "Go ye into all the world, and make disciples of all the heathens," is the Master's command. Have we done so? The fact remains that the heathen without the Gospel, sad as it may seem, have no promise of eternal life, and the question therefore ought not to be, "Will the heathen be saved without the Gospel?" but rather, "Will we be saved if we have the gospel and do not take it to them?"

"How then shall they call

on him whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:15-16.

Until we as a church have exhausted our last resource to carry the Gospel to the heathen, we are without excuse before God. It is the duty of the Church to be engaged in missions—"All of it, and always at it." It is the mission of the Church to preach Him among the heathen, Gal. 1:16, and to let them know of the unsearchable riches of Christ. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psal. 2:8.—Tract by T. K. Hershey.

## FOXES' BOOK OF MARTYRS

Chapter 7 cont'd.

### Dreadful Fate of the Emperor Valerian

This tyrant, who had persecuted the Christians for more than three years, was taken prisoner by Sapor, king of Persia, who carried

him into his own country, and there treated him with the utmost cruelty. Sapor made him kneel down before him as if he were his meanest slave, and used him as a footstool when he mounted his horse, saying, in a tone of taunting contempt, "This crouching form of him who was once an emperor, shows which way the victory went, better than all the pictures the Roman artists can draw."

Having kept Valerian for the space of seven years in this pitiful state of slavery, Sapor then ordered his eyes to be put out. Valerian was now blind as well as a captive, but his cruel master's revenge was far from being satisfied even then; for soon after he ordered the unfortunate emperor to be flayed alive, under which torments he expired.

Gallienus, the son of Valerian, succeeded him, and during his reign the empire suffered many commotions, particularly earthquakes, pestilence, inundations, and attacks of barbarians. This emperor, reflecting that when his father favored the Christians he prospered, and that when he persecuted them he was unsuccessful,

determined to stop the persecution. Therefore, except for a few outrages, the church enjoyed peace for some years. The chief of those who suffered was Marnius, a centurion, who was arrested as a Christian, and given but three hours in which to choose whether he would sacrifice to the heathen gods, or die. Wavering during this interval, a Christian companion placed the gospel and a sword before him, and asked which he would choose. Marnius took the sword without hesitation. On coming again before the governor, he made a noble confession of his faith, and was soon after beheaded.

### **The Ninth General Persecution Under the Roman Emperors, A. D. 270**

The emperor who next began a persecution against the Christians was Aurelian. Among those who suffered during this time was Felix, bishop of Rome, who was beheaded. Agapetus, a young Roman, who sold his estate and gave the money to the poor, was seized as a Christian, tortured, and then brought to Praeneste, a city within a day's journey of



Rome, where he was beheaded. These are the only martyrs whose names are recorded during this reign; as the persecution was soon stopped, owing to the emperor being murdered by his own soldiers, at Byzantium.

Aurelian was succeeded by Tacitus, who was followed by Probus, and he by Carus: this emperor being killed by a thunder storm, his sons, Carinus and Numerianus, succeeded him; and during all these reigns the church enjoyed rest.

### Rome Under Diocletian

Diocletian became emperor in the year 284. He at first showed favor to the Christians, but when he appointed Maximian, a fellow-soldier, to rule jointly with him a dreadful persecution was begun.

Felician and Primus, two brothers, were seized by an order from the imperial court: owing themselves Christians, they were scourged, tortured, and finally beheaded.

Marcus and Marcellianus were twins, natives of Rome, and of noble descent. Their parents were heathens, but the tutors to whom the education of the children was en-

trusted, brought them up as Christians. Being arrested on account of their faith, they were tortured, and then sentenced to be beheaded. A delay of a month was obtained by their friends, during which their father, mother, and other near relatives, attempted to bring them back to heathenism, but in vain. At last their constancy converted even those who would have persuaded them, and their parents and whole family became converts to a faith they had just before condemned.

When the month had passed, Tranquillinus, the father of the two young men, was sent for by the perfect, to give him an account of his endeavors. He then confessed, that so far from having persuaded his sons to forsake the faith, he had become a Christian himself. He then stood silent till the judge had recovered from his surprise. Resuming his discourse, he used such powerful arguments that he made a convert of the magistrate also, who soon after sold his estate, resigned his command, and spent the remainder of his days in pious retirement.

The judge who succeeded

the above-mentioned convert had nothing of the disposition of his predecessor. He was a cruel and bloody-minded man, who seized every Christian he could lay his hands on. Some were martyred by being tied to posts, and having their hands and feet pierced with nails; after remaining in this dreadful condition for a day and night, their sufferings were ended by lances being thrust through their bodies.

Zoe, the wife of the jailer who had charge of these martyrs, being greatly interested in their conversation, expressed a desire to become a Christian. As she was speechless with palsy, she could only express herself by signs. They gave her instructions in the faith, and told her to pray in her heart to God to cure her of her disease. She did so, and was at length relieved. Her paralytic disorder by degrees left her, and her speech returned again. This strengthened her faith, and she was confirmed as a Christian. Her husband, finding his wife had been made well, became a convert himself. These conversions made a great talk, and the two were

arrested and brought before the judge for trial.

Zoe was commanded to sacrifice to Mars, and upon refusing, she was hanged upon a tree, and a fire of straw lighted under her. When her charred and lifeless body was taken down, it was thrown into a river, and sunk to the bottom by being tied to a great stone.

Tibertius, a native of Rome, was of a family of rank and distinction. It is related by one historian, that being accused as a Christian, he was commanded either to sacrifice to idols, or to walk upon burning coals. He chose the latter, and passed over them without damage. Fabian then passed sentence upon him that he should be beheaded; this was done, and his body was afterward buried by some Christian friends.

#### ADULT SUNDAY SCHOOL LESSONS

- July 16—Prove Yourselves Whether  
Ye Be in the Faith. II  
Cor. 13:1-14.
- July 23—He Wondereth that They  
Have So Soon Left Him  
and the Gospel. Gal. 1:  
1-12.
- July 30—He Learned the Gospel not  
of Men, but of God. Gal.  
1:13-24.
- Aug. 6—He Went Up to Jerusalem,  
and For What Purpose.  
Gal. 2:1-10.

- Aug. 13—Justification by Faith, and not by Words. Gal. 2: 11-21.
- Aug. 20—He Asked Them What Moved Them to Leave the Faith. Gal. 3:1-14.
- Aug. 27—That the Promise by Faith of Jesus Christ Might Be Given to Them that Believe. Gal. 3:15-29.
- Sept. 3—We Were Under the Law Till Christ Came. Gal. 4: 1-15.
- Sept. 10—We are Heirs of God, Through Christ. Gal. 4: 16-31.
- Sept. 17—Stand Fast in Their Liberty. Gal. 5:1-13.
- Sept. 24—Led by the Spiirt, by Love Serve One Another. Gal. 5:14-26.

### PRIMARY SUNDAY SCHOOL LESSONS

- July 16—Returning Good for Evil. I Sam. 24:1-22.
- July 23—David Shows Kindness. II Sam. 9:1-13.
- July 30—Our Sins Known by God. II Sam. 12:1-9.
- Aug. 6—David's Song of Thanksgiving. II Sam. 22:1-25.
- Aug. 13—Choice of Wisdom. I Kings 3:5-15.
- Aug. 20—Solomon's Greatness. I Kings 4:22-34.
- Aug. 27—The Temple Begun. I Kings 6:1-38.
- Sept. 3—Solomon's Prayer. I Kings 8:22-36.
- Sept. 10—Queen of Sheba's Visit. I Kings 10:1-13.
- Sept. 17—Idolatry Angers God. I Kings 11:4-13.
- Sept. 24—A Man of God Disobeys. I Kings 13:11-25.

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# BIBLE MONITOR

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No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## OUR RESPONSIBILITY

"For we are labourers together with God; ye are God's husbandry, ye are God's building," I Cor. 3:9. As we think of our weaknesses, shortcomings and mistakes; how easily we are turned from joy to sadness, from great accomplishments to despair and defeat, from health to sickness and suffering; we must realize man's weakness and frail state in the universe and in the sight of God.

However, from our text, we can grasp a faint picture of the elevated, royal opportunities in store for man if he will only serve his eternal Creator. We are "God's husbandry." Not weak, mortal, sinful clay, but that spiritual, eternal abode of God. Through our submissiveness to His will we take on His characteristics. His

joys become our joys, His likes our likes and His future our future.

We are "Labourers together with God." A union in which there is no pride, strife, contention or bloodshed. A union in which the labourers and the Master all have the same purpose and aim. A vocation in which we always try to do those things that please and honor Him.

Can we imagine the marvelous opportunities before us? Can we catch a glimpse of our responsibility? Yet all this comes about through our willingness to obey and serve Him. We are in no way compelled to serve Him. However, we will be severely punished if we do not serve Him to the best of our ability. Perhaps we shall take another issue to get a glimpse of the extreme trials and suffering awaiting those

who will not serve their Lord and maker according to their opportunities.

God could have sent angels or many other ways to reveal His will to us. However He sent One who could be touched with our infirmities. One who experienced our temptations and who could deliver God's will as one of us yet without sin. Through the innocent blood which He shed we can have our sins remitted. By accepting His blood as our sin-offering and applying it according to His directions we can have our sins forgiven and be accepted as sons and daughters, heirs and joint-heirs of God's blessings with our Lord and Master.

In old Testament times God spake to man through Angels and Prophets. Now He has spoken more directly to us through Christ. He has now delegated His revealing God to man, His enlightenment of man to the blessings and punishment in the future, and man's duties to God; all to His followers, His church.

If we do our utmost we still come far short of doing as good as He would do. We fail to reveal the sacredness, reverence and holiness of

God's plans for us. We fail to serve and sacrifice as He has done and would still do for us. We yield to our feelings and physical weakness rather than to always do the will of God at all times. Therefore we must realize that the cooperation and untiring efforts of each individual member is required if we are to come near our responsibility. Each has an opportunity, a means that can be used in one way or another that the church may grow.

When once we reach the age of accountability and yield to the temptation of a single sin, we are living on borrowed time. If God would require of us to repay our debt to Him we would all come short of having the necessary means. We all need to come humbly and seek His forgiveness. As far short as we are of being able to meet our debt, to the Heavenly Father, who daily provides so much for our welfare; can we expect to receive forgiveness unless we yield entirely to all the stipulations of His word? All its details, each and every step, must be carefully, prayerfully observed from day to day.

Our duty is not only to ourselves but to all mankind, everywhere, in whatever walk of life or state they may be in. We must be willing to sacrifice all that may be required and yet not sway in our faith or leave undone one opportunity we may have to witness for our Master. Before we can ever attempt to do this we must: know our Master's will, experience its effects through strict observance of it and humbly appeal through prayer for God's instructions and continual guidance.

"The Lord will give grace and glory; no good thing will be withheld from them that walk uprightly," Psal. 84:11. Do we realize what a blessing it is that we can be a worker for Him, with Him and by His guidance? How far short are we of our responsibility? Can we feel satisfied that we have "washed our robes and made them white in the blood of the Lamb." "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," Jas. 5:20.

We need to be separate and apart from the world,

its strifes, its bloodshed, its greed, its haughtiness, and its deceit. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," II Cor. 6:17.

There is a way to control the evil natures of human beings throughout the world. Will they accept it? Will you accept it? "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper: but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscure records." Daniel Webster.

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### ARE OUR MODERN INVENTIONS A BLESSING OR A CURSE?

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G. B. Harlacher

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We are living in days when the ingenuity of man has made great advancement in many ways in the last few years. Yet the question arises, are men any wiser, are they any happier, are they any healthier, or are



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they any better off, generally speaking, than people several generations back.

It is true that many of our inventions have been a boom to mankind, and we can be glad and thankful to our Heavenly Father that we have access to their use, as many are a great help for us.

Such inventors as Edison, Howe, Bell, Morse and others have done their part in the past in lessening the burdens of man. The inventors have continued to bring things to light which have been unheard of in his-

tory before, some of which are really outstanding in their workmanship and performance.

Such work will continue as long as God gives them time and ability to do so.

No as we think of inventions of late years, we wonder if they prove as good for us as the ones of earlier years. From all appearances of things we can soon decide the question. All we need to do is a little observing. God has placed things, or resources we might say, in this world for man to use, and as long as he uses them right, everything is well. But when the use is abused and used wrongfully, then it proves a detriment to us.

Another question is, are people becoming more spiritual and dependent on God in our modern machine age?

The true child of God can certainly say they are not. Most every invention could be used to the good of all in educating and building up the minds of men, helping us to a higher plane of life.

It is an undeniable fact that Satan has a hold on some of these inventions and consequently the opposite effect is seen. Some are made expressly for the de-

stroying men's lives and property.

Most every professing Christian believes we are living in the latter days of this dispensation, and yet many are letting some of these inventions stand between them and their God, even to the point of keeping some from the house of worship.

Some say we heard a good sermon over the radio, and did not miss going to church.

Is that the truth? We say no.

Such folks miss church services more than they think they do. Not realizing what fellowship in the spirit of the Lord means to them.

That is the way Satan works, a little by degrees, and by and by the desire to attend church services as a necessity to our Christian life and welfare is taken away.

The apostle Paul in speaking of times such as we are observing is given in II Tim. 3:2-7, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce,

despisers of those that are good, traitors, heady, high-minded. Lovers of pleasure more than lovers of God; having a form of Godliness but denying the power thereof; from such turn away." Do we witness any of this these days? Yes, we will say every word in these scripture verses we can observe today.

Why is all this? Much of it is because of man's modern trend of life. Much of our trouble today has its starting point from such places as the movie theater, radio, the press, even the automobile, and now comes another new one, the television set. All these I believe could be used as a blessing to us if used right; but when Satan has charge of them, they are propagators of sin and evil.

An appeal has been made to clean up our radio programs, but we fail to see where such "clean up" has been made. It probably never will until Jesus comes and Satan is bound. That will be a glorious time when every evil will be put down and righteousness will reign supremely.

May all we, who have been called to follow Jesus, ob-

serve his teachings and stay in the way which leads from earth to glory. Pray God to give us strength to stand and that nothing will get in between us and Christ Jesus to separate us from His love. As the apostle has said, II Tim. 3:14, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." We have been assured of salvation and eternal life, if we do our part as He has directed us.

Newberg, Ore.

### **"THE SLEEP OF DEATH"**

By Wm. Root

Job 14:14 says, "If a man die, shall he live again?" Then this perfect and upright man, a man who "feared God, and eschewed evil," proclaims for the good of all generations to come, a wonderful resolution, when he said, "all the days of my appointed time will I wait, till my change come."

We know that death is universal, "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that

look for him shall he appear the second time without sin unto salvation." Heb. 9:27-28.

Thanks be to God there is a victory over death, at the resurrection and the transformation of saints at his coming. Paul says, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed."

Not all the saints of God here below will experience the sleep of physical death. The apostle makes this clear, that at Christ's coming the living saints will be translated. I Cor. 15:51-58.

Look at the suddenness of that event, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Then comes the victory over death, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy vic-



tory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Further proof that the living saints, at Christ's coming shall not sleep the sleep of death is found in I Thess. 4:13-18. Where Paul speaks of the resurrection and second coming of Christ, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Here we would understand that we have no hope for our loved ones who are out of Christ, and are sleeping the sleep of death, such have no hope as is plainly revealed throughout the scriptures.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the

coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Dear friends, do we have faith in Jesus, who became victor over the sleep of death, and became victor over sin, hell and the grave? There was a man who lived in the days of Christ's personal ministry, who manifested great faith in him. Mark 5:22-43, "And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet. And besought him greatly, saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much

people followed him, and thronged him." Let us read on and get the conclusion of this narrative, beginning with verse 35 and reading to verse 43, conclusive. "While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talithacumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked: for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat."

We can form this conclusion, from the narrative, Jairus was a ruler in the house of Jewish worship, yet he evidenced great faith in the Master, by imploring him to restore his child. His faith evidenced an importunate prayer. When one prays in such a way, and has such faith, he has the assurance of a response from the Master. Such was the case with this ruler, Jesus made a prompt answer by going with him. Note the ruler's problem, he had an only daughter, about twelve years of age, and she lay dying, Luke 8:42.

When sickness enters our home, and lays its grim hand on a beloved, only child, deep indeed is the gloom of the shadow.

Note his hope. "He fell down at Jesus' feet, and besought him that he would come into his house." Luke 8:41. There is no hope for



the lost sinner in any other way than to open the door of this earthly house and let Jesus come in and heal the soul. In time of affliction there is no other friend like Jesus, the great Healer and Helper.

Note the Ruler's conduct, he showed reverence for the Master by "worshiping him." He showed earnestness by "beseeching him" to come to his house. He showed faith by his words, "Come and lay thy hands on her, that she may be healed; and she shall live."

Note his reward, Jesus complies with his request, and starts at once for his home, v-24. When the message comes to the father that the child is dead, Jesus bids him fear not, "Death is only a sleep." Only believe and she shall be made whole. In the house Jesus bids him Weep not, because she is only sleeping. Jesus calls her spirit back again, and restores her alive.

Friend, how shall you and I believe? First, simply—without trying to make any great mystery out of faith. Second, humbly, without stopping to question the credibility of God's word. Third, obediently, showing

our faith by our works, by meekly and unquestioningly submitting to whatever God requires at our hands.

"What shall we believe?" First we must believe God's word, concerning Himself—His wonderful works and purposes. Second, that work, concerning ourselves, our origin, our present condition, and our destiny.

Third, Believe the Gospel, the plan of salvation which is therein set forth, and the necessity of submitting to the conditions named in the Gospel.

Why should we believe? Because, first, the authenticity of God's Word is settled beyond a doubt. Second, its belief brings peace, joy and salvation. Third, its rejection will lead to eternal banishment from his presence.

Yes "Death is only a Sleep," to the true child of God only a sleep, from which there will be a happy awakening to bliss and immortality.

Weep not for those whom the veil  
of the tomb

In life's happy morning hath hid  
from our eyes,

Ere sin threw a blight o'er the  
spirit's young bloom,

Or earth had profained what was  
born for the skies.



Death chilled the fair fountain ere  
 sorrow had stained it;  
 'Twas frozen in all the pure light  
 of its course,  
 And but sleeps till the sunshine of  
 heaven has unchained it,  
 To water that Eden which first  
 was its source.—Moore.

Lord, give us such a faith as this,  
 And then whate'er may come,  
 We'll taste, e'en here, the hallowed  
 bliss

Of an eternal home.

Great Bend, Kans.

## WALKING WITH GOD

D. K. Marks

"Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years, and Enoch walked with God; and he was not; for God took him," Gen. 5: 22-24. This is a brief record of a man full of faith, love and obedience to God, living in a world of sin. Enoch lived a short life on earth compared to the life of his son Methuselah who lived 969 years. May we see the need, the importance and the reward for walking with God.

These are the generations of Noah: Noah was a just

man and perfect in his generations, and Noah walked with God, Gen. 6:9.

We read that wickedness increased on the earth, that the thoughts and imaginations of their hearts as continually evil. God said to Noah he would destroy the wicked with a flood and save the lives of those who walked with God.

God told Noah to build an ark of gopher wood, with lower, second and third stories, specifying the length, width and height, one door and one window. Noah believed and obeyed God in all things, he was the great grandson of Enoch. When the ark was built and the things put in that God said should be placed in it, God told Noah and his wife, his three sons and their wives to go into the ark, they all walked with God and obeyed his word, therefore they were saved.

After the flood the people began to multiply in the earth, when those that were in the ark had died, many began to walk away from God. God called Abram to walk with him in a land he never walked before, he obeyed and received great blessings. Isaac and Jacob

walked with God.

While the children of Israel were living in Egypt in bondage, Moses was born, his life was saved, his mother taught him to obey God before he was taken to Pharaoh's daughter and learned the Egyptian language and saw their idol worship. Moses did not forget his people who were suffering and walking with God. When Moses had grown to full manhood he decided to visit and help his people.

Moses began his work, but soon he had to flee to the country of Midian, feed a large flock of sheep and draw nearer to God for 40 years. When Moses walked close to the burning bush, he discovered he had walked near to God. God told Moses what he should do. Moses made excuses, God promised to supply all his needs. Moses talked, prayed and walked with God till he had led the children of Israel to the Red sea.

The Egyptian army was in the rear intending to take Moses and the people back into Egypt to work in bondage. Moses told the Israelites to stand still and see the salvation of God. God made

the waters divide, those that walked with God landed safe on the other side alive. The Egyptians did not walk with God and they died in the sea.

Moses walked with God till they came to Mt. Sinai, then God called Moses to come up on the mount near to him. God gave Moses the ten commandments and other laws they should obey. The Israelites were in the valley, they walked away from God in spirit, they worshiped idols. God sent Moses down to teach them to walk with God again. As they traveled toward Canaan many complained and murmured, about problems along the way. They murmured against Moses and God. God destroyed those who did not always walk with him.

Joshua and Caleb were the only men that left Egypt that entered into Canaan. The children and the children that were born on the way were not held accountable for not walking with God and they entered into Canaan. Before Joshua died he taught and warned the people to walk with God. The rising generations started to walk away from God. God warned them by

judges and prophets to walk with him. Wicked kings and queens, guided by the evil spirit, led and forced many to walk away from God. Good kings walked and taught the people to walk with God.

When Jesus was born on earth a few were walking with God. Jesus walked with God in baptism, soon the devil came and tempted him and invited Jesus to walk with him. Jesus refused and walked with God. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity, Mal. 26.

The prophet described the life and work of Jesus before he came on earth. Jesus called twelve disciples and taught them the way to walk with God. He taught them faith, repentance, baptism, love, joy, peace, meekness, purity and forgiveness. They walked with Jesus, but sometimes Peter thought he knew a better way. Jesus told Peter that Satan was misleading him, Peter changed his mind and walked with God.

On the same night that Peter had his feet washed

and ate the Lord's supper he walked away from God and sinned, later he repented. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude, Luke 22:3-6.

Judas walked with God and Jesus three years, then Satan entered into him and he walked away from God. The eleven did not know that he was walking away from God.

In John 13, when Jesus had washed their feet, Jesus said ye are clean, but not all. Verily, verily I say unto you, that one of you shall betray me. The eleven were astonished and troubled. Verse 27, Satan entered into Judas, he went and betrayed Jesus then he died a cruel death. Jesus died, afterwards he arose from the grave, he came to his disciples, he taught them to walk with God, Jesus ascended up into heaven.



The disciples went to Jerusalem, gathered together in a room and waited for the Holy Spirit to fill and guide them to walk with God, and to teach others. Many thousands started to walk with God. Satan the enemy of the church and the soul, gathered his workers together and killed many that walked with God. Some were put in prison and punished. Satan deceived many, he taught them to live: in sin, in pride, in unbelief, in darkness, in disobedience to God's word, in hate, in envy, in jealousy and spiritual wickedness. The followers of Satan will dwell in torment with Satan in eternity. It is the privilege and duty of every last soul to examine themselves if they are walking with God. The message of Joshua was, Choose you this day whom ye will serve.

We should be glad and rejoice to know that Jesus and those who walked with God on earth, are living and reigning in Heaven and are waiting to welcome those in, who are walking with God.  
York, Pa.

He that lacketh charity (love) is blind, and cannot see afar off.—  
II Pet. 1:7-9.

## NEWS ITEMS

### NOTICE

The writer and family expect, the Lord willing, to spend several months this fall and winter in the West and South in the interest of the church.

We hope to visit in the various congregations and are especially interested in contacting isolated members and others where a visit with perhaps several evenings of services would be appreciated and encouraging.

With the direction and help of the Lord, we desire to lend encouragement and help and spread the gospel in an effectual way wherever there may be an open door and contacts can be made.

Those interested in having us make a call might write us at once as it would be helpful in working out our itinerary.

L. W. Beery, Union, Ohio.

### PUBICATION BOARD OFFERING

Perhaps some of the Congregations have forgotten to send their June offering for the benefit of the Publication Board.

Paul R. Myers, Secretary.

### PLEVNA, IND.

The Plevna congregation met in regular council June 10. The meeting was opened by singing. Bro. Clarence Surbey read Phil 2, and led in prayer. Our elder then took charge. The clerk read minutes of last meeting, the treasurer gave his

report. Several items of business were taken care of. The Plevna and Midway churches will hold their harvest meeting at the Plevna church Sept. 3rd, with Bro. Floyd Swihart of Goshen bringing us the message.

We are looking forward to the time when Bro. Dale Jamison of Quinter, Kans., will assist us in a series of meetings, beginning Sept. 24. An offering of \$3.27 was taken. The minutes of the meeting were read. Bro. Harley Rush led in closing prayer.

Tena Weimer, Cor.

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### BETHEL, PA.

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The Bethel congregation expects to hold their revival meeting beginning Aug. 20th and continuing on through Sept. 3rd. Bro. Millard Haldeman from Quinter, Kans., has promised to be with us.

We ask all who can be with us to come, and help make this meeting a revival of the spirit; for those of us who have chosen the better way, as well as a means of helping those who do not know Christ.

Sara Weaver, Cor.

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### SWALLOW FALLS, MD.

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The Swallow Falls congregation met in council July 8, at 2 p. m. Meeting was opened by singing hymns 401 and 423. Bro. Z. L. Mel-lott read from I John 2 and led in prayer.

Our elder, Bro. Ray S. Shank, then took charge of the meeting. The business that came before the meeting was disposed of in a Christian manner. At this time an election was held for a church trus-

tee to fill the vacancy caused by the death of Bro. Charles Sines. Bro. Foster Shaffer was chosen.

Bro. Shank gave some very helpful admonition on the matter of dress and on going to war. We were sorry to have to drop from membership one young member who refused to hear the church, and pray that she will yet reconsider and return to the fold.

It was decided to have a 10-day revival to begin on Friday evening, August 13th, and continue through to August 27. If the Lord willing Bro. Paul Myers of Greentown, Ohio, is to be the evangelist. The annual Lovefeast will be Aug. 26, at 2 p. m. We will be glad for any and all, who can be with us in these services. May we have the prayers of the faithful that souls may be saved during these meetings.

A collection which amounted to \$9.00 was taken. Bro. Homer Mel-lott led in closing prayer.

Ruth M. Snyder, Cor.

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### ENGLEWOOD, OHIO

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We met in regular council Saturday evening, June 24. Bro. Herbert Parker opened by reading Eph. 4: 1-6 and made some remarks on same, and led in prayer.

Bro. Kreider then took charge. One letter was granted. There was not much business at this time, but what did come before the meeting was taken care of in a Christian manner. The meeting came to a close with prayer by Bro. J. P. Rob-bins and song No. 335.

We were made to rejoice since our last writing, when a young man was willing to come out from the world and accept Jesus as his

Saviour, and was received into the church by Christian baptism.

Ivene Diehl, Cor.

### DALLAS CENTER, IOWA

On May 20 and 21 we enjoyed a Lovefeast service. Bro. Anwrews from Missouri was the only visiting minister. He with our home ministers gave us well-fitting messages as 'Witnessing, Self-denial, Faith and Humility.'

We were made to rejoice on July 2nd, as one precious soul accepted Jesus as her Saviour, she was baptized in the afternoon. There are others who need Jesus. May they find Him before it is too late. May those young in the faith realize the importance of keeping in close touch with their Saviour lest they get discouraged.

The Lord willing we plan to begin our revival meeting Sept 24. Bro. Paul Myers of Ohio is to be our evangelist. Will you pray with us that souls will be added to the fold and that believers will be challenged to a deeper spiritual life. The meetings will close with a Lovefeast on Oct 7th and 8th, followed by District meeting.

Sister Ethel Beck, Cor.

## OBITUARIES

### MILDRED BOWMAN

Mildred Doris (Sigler) Bowman was born to Dallas and Montey Sigler Oct. 2, 1912, near White Pigeon, Mich and depart this life July 2, 1950, at the La Grange county hospital, aged 37 years and 9 months.

On Oct. 12, 1929, she was united in marriage to Forest Bowman. To this union were born three daughters, Norma Jean Dulaney of Goshen, Ind.; Donna Mae, and Montey Kathryn at home; besides her husband and daughters, her parents, Bro. and Sister Sigler; one sister, Mrs. Harold A. Yoder of Middlebury, Ind.; three brothers, Forrest of Elkhart, Ind., Earl and Dallas, Jr., of White Pigeon, Mich., and several nieces and nephews with friends mourn their loss. Two sisters, Gladys in 1932 and Helen in 1937 preceded her in death.

For the past fifteen years Mildred has not enjoyed good health and recently on the advice of her doctor underwent surgery and death came the third day afterwards.

In her early life she joined the Church of The Brethren, and in 1940, upon her conviction of a closer walk with the Lord joined the Dunkard Brethren.

Though the Lord has called her to a better home the family and relatives feel they have lost a loving member of the family.

She will be greatly missed by her husband and daughters, who were her first concern. The following verse written by her mother expresses the feeling of the family.

Farewell dear one,  
We little thought the end so near,  
Weary and worn with pain.  
A voice we loved is stilled,  
A place left vacant in our hearts.  
Sad and sudden was the call  
And taken aside by Jesus.

Funeral services were held in the Dunkard Brethren church at Goshen, Ind., with burial in the



Keightly cemetery, Shipshewanan, Ind. Bro. Floyd Swihart conducted the service with Bro. Harry Gunderman assisting.

Sister Maurine Carpenter,  
Shipshewana, Ind.

## THOUGHTS ON LIFE

Mrs. Harold Beck

You cannot go wrong and get by the great Judge. There is a God who is standing at heaven's door. He is looking this universe over, and he sees each mortal with a searching eye. Out into the darkness you alone may go and seeds for the wicked one sow.

There is an eye that is watching from the throne on high. He knows your secrets. Everything you do He knows. You can never deceive him with an untrue life. No use to try you cannot do wrong and get by, no matter how much you may try, for there is nothing hidden that God does not see.

Dear brother, sister and friend which way are we going? Are we going the narrow way that leads to that heavenly home or are we going the broad road that leads to sorrow and torment? We are living in a time that we

need the Lord and Saviour by our side to help us. As Christians we need His directions as we can stand for the right and hold out unto the end.

May we bring our children up in the right way that they too may know the Saviour. If we comb and dress our children as the world does, from little up, what will they be when they are grown?

Are we a light to the world or are we not? I can say that I come short in many things. I can do nothing without God's help. I need His help in all things. My desire is to live for the Lord so when this life is over I can be with Him.

We read in Heb. 4:9, 11, 13, 16, "There remaineth therefore a rest to the people of God. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Archbold, Ohio.

## SERMONS PREACHED AT GENERAL CONFERENCE

I hardly know how to go about telling how much I enjoyed the wonderful meetings we had this year at General Conference.

I was privileged to hear every sermon except the two sermons on Saturday afternoon and am sure we missed two good messages.

On Saturday evening Elder O. T. Jamison of Kansas spoke on "Steadfastness." His text was from II Thess. 2. The second sermon was by Elder J. P. Robbins from Ohio. He chose as his text "The Mission of Christ in the World" taken from Isa. 52 and 61. Those that were permitted to hear these two messages, I know, feel as if nothing was said which was not according to God's word.

Sunday morning Elder L. W. Beery of Ohio was superintendent. The Sunday school was largely attended.

Elder Harry Andrews of Missouri, opened the meeting by reading I Tim. 4. Then Elder Lewis B. Flohr of Virginia spoke on "Doctrine and Discipline" taken from the last two verses of II Tim. 3.

In the afternoon Elder Howard Surbey opened the services by reading Psalms 96.

Elder David Ebling of Pennsylvania spoke on "Sowing and Reaping" and gave us many good thoughts along that line which was helpful to us all. Elder A. G. Fahnestock of Pennsylvania, gave us a very good sermon on "Why a Dunkard Brethren Church," taking his text from Ex. 32:26. Elder James Keggerries of Pennsylvania gave a few remarks and led in prayer.

Elder Vern Hostetler opened the Sunday evening service by reading Psa. 42. Elder Ray Shank of Pennsylvania, gave us a very good sermon on "A Bible Christian" taken from II Thess. 2. Elder Howard Dickey of Illinois gave the second sermon on "Obedience" from Psalms 19. Elder Harry Gunderman of Indiana leading the closing devotions.

Bro. Paul Reed of Virginia led the opening devotions on Monday morning by reading John 6. Bro. Hayes Reed of California spoke, using as his text St. John 10, "Christ the Door." Bro. Ammon Keller of Pennsylvania, gave us a sermon on "God's Com-

mandments and Man's Traditions." Bro. Paul Myers of Ohio led the closing devotions.

On Monday afternoon Bro. Floyd Swihart of Indiana, opened the meeting by reading II Peter 1. Bro. Walter Pease of Kansas, gave us the first sermon on "The Church," taken from II Pet. 1:11. Bro. Joseph Flora of Iowa gave us a very good sermon on "The Signs of the Times." His text was from Matt. 16:1-3. Bro. Dale Jamison of Kansas closed the service.

Elder Howard Dickey of Illinois opened the meeting with scripture reading. Eld. J. D. Brown of Montana spoke from St. John 14:27. Then Elder D. W. Hostetler of Ohio gave a short talk on "What is the Mission of the Church?" Elder Clyde Schults of California closed the services.

Bro. Dale Jamison of Kansas, opened the Tuesday morning service by reading James 4. Bro. George Dorsey of Pennsylvania, gave us a sermon "On The Christian Warfare." His text was taken from Gal. 6:10. Bro. Donald Ecker of Kansas gave us a wonderful message on "Deceitfulness of Man-

kind," text Prov. 27 and Job 13. Bro. Joseph Flora closed the meeting.

Bro. Walter Pease of Kansa opened the Tuesday afternoon meeting.

Bro. Wm. Root of Kansas, took his sermon from I Pet. 4:11 and spoke on "Why I Belong to the Dunkard Brethren Church."

Elder Ord L. Strayer of Vilrginia opened the evening services. Then Bro. Emmert Shelley of Pennsylvania spoke on "The Blessed Life," using as his text Psalms 1. Elder D. W. Hostetler of Ohio gave a short talk on the close of the service.

I know each person who attended all these services can say it was a wonderful series of meetings together with people who profess to be God's children. We all regreted very much to leave the grounds, but only hope to meet again in a General Conference again next year if the Lord willing.

I only wish more of our young folks would attend more of these General Conferences. I feel it would be a means of keeping us closer to our God and to one another.

The business meeting was in session Wednesday and



Thursday and most of the delegates were permitted to stay for both days.

The attendance was splendid every day.

Sister Almeda M. Lorenz,  
Converse, Ind.

## HOW JOSEPH BECAME A SLAVE

George Dorsey

When God called Abraham, he told him his descendants would become a great nation. Now Jacob, the grandson of Abraham had twelve children. One of these children's name was Joseph.

Joseph is the boy we want to think about now. He was Jacob's favorite son, because he was a good boy, and could be trusted. Sad to say his older brothers were not so good.

Because Jacob loved Joseph so deeply his older brothers became envious of him. When Jacob made a coat of wonderful colors and gave it to Joseph, the older brothers became more envious. One day while he was in the field with his brothers he saw their evil conduct and on his return home he told

his father how bad they behaved. By doing this the feeling became more bitter against Joseph. They could no longer speak kindly to Joseph.

One night Joseph had a strange dream. He told his brothers about it. He said, "We were together in a field tying sheaves, and my sheaf stood upright while your sheaves bowed down to it. His brothers hated him yet more for his dreams, and his words. In angry words they asked him, "Do you think you are going to rule over us some day?"

Soon Joseph had another dream. This time the sun and the moon and eleven stars bowed to him. He told it to his father and brothers. They said, "What does this dream mean?" Shall I and thy mother and thy brethren bow down to thee? His brothers envied him still more because they knew Joseph was a good boy.

Now on Jacob's farm the pasture was too short to feed his flocks all the time. The time came again when it was necessary to send them somewhere else to find pasture. So Jacob sent his ten oldest sons to Shechem to find pasture. Jacob was in-

terested in his boys so he sent Joseph to see how they were getting along.

Joseph started on his journey to Shechem. When he got there he could not find his brothers. Soon a man came along and found Joseph wandering around in the field. He told Joseph that his brothers went to Dothan to find pasture and Joseph went after them and found them.

The brothers were still angry at Joseph, and when they saw him coming at a distance they knew him. They said to one another, "Here comes the dreamer. "Let us not kill him, but put in a pit, and we shall see what will become of his dreams." Reuben was more kindly than the rest, he said, "Let us not kill him, but put him in the pit that is in the wilderness."

When Joseph came to them they took his coat off of him, and roughly put him in the pit. Then they sat down on the ground to eat their lunch. Reuben intended to save Joseph from such a sad death. While the brothers were eating Reuben went somewhere else, and while he was gone a company of Ishmeelites

came by with their camels. The Ishmeelites were traveling merchants. They bought and sold anything they could get. Judah, another of Joseph's older brothers thought here is a chance to make some money. He said to the rest of his brothers, what profit would we have to kill him, and hide his blood? Come, let us sell him to the Ishmaelites, for he is our brother, we do not want to kill him. The others were willing to sell Joseph; so they took him out of the pit, and soon exchanged him for twenty pieces of silver. It was a sad time for Joseph. Now he knew he was a slave, and was in the hands of strange masters. He was sold!

After Joseph was sold, Reuben came back to the pit to help Joseph out. He found the pit empty. Now he forgot to be afraid, to let his brothers know he intended to save him. He returned to his brothers and said, the child is not; and I whither shall I go? Reuben felt he should take care of his brother.

They planned a lie to tell to their father. They told him some evil beast killed him. But God was taking

care of Joseph. And the brothers' sins will be brought back to memory later. God takes care of his children.

Salisbury, Pa.

## JUDGMENT

James 2:12, "So speak ye and so do, as they that shall be judged by the law of liberty." Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Christ is become of no effect unto you, whosoever justifieth themselves by the law. Ye are fallen from grace. God through his foreknowledge before he made the world, has made a way for the saving of the soul.

Isa. 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him. For he will abundantly pardon." II Pet. 2:9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Matt. 7:1-2, "Judge not, that

ye be not judged. For with what judgment ye judge, ye shall be judged: And with what measure ye mete, it shall be measured to you again."

Rom. 2:1, "Therefore thou art inexcusable, O man, whosoever thou art that judgest. For where in thou judgest another, thou condemnest thyself." We are sure that the judgment of God is according to truth against them which commit such things. I Cor. 4:5, "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

I Sam. 16:7, "For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." I the Lord search the heart, and try the reins, even to give every man according to his ways, and according to the fruits of his doings. Psalms 139:23, "Search me, O God, and know my heart." Matt. 15:18-19, "Those things which proceed out of the mouth come forth from the heart. For out of the heart proceed evil thoughts," etc.



Jer. 17:9, "The heart is deceitful above all things, and desperately wicked, and who can know it."

Heb. 4:10-13, "For the word of God is quick, and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart, neither is there any creature that is not manifest in his sight: But all things are naked and open unto the eyes of him with whom we have to do." John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the son." seek not mine own will, but the will of the Father which hath sent me.

John 12:47-48, I came not to judge the world, but to save the world. If any man hear my words and believe not, I judge him not. But the words that I have spoken, the same shall judge him in the last day. He that rejecteth me, and receiveth not my words, hath one that judgeth him: The words that I have spoken shall judge him at the last day. II Cor. 5, "For we must all appear before the judgment

seat of Christ; that every one may receive the things done in his body, according to that He hath done, whether it be good or bad."

Rom. 15:10, 12-13, "Why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Gal. 6, "For whatsoever a man soweth, that shall he also reap. For he shall have judgment without mercy, that hath shewed no mercy.

Rev. 22:12, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 20:12, "I saw the dead small and great, stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Matt. 25:31, "The Son of man shall come in his glory,

and all the Holy Angels with him. . . . And before him shall be gathered all nations: And he shall separate them one from another, as a shepherd divideth his sheep from the goats." Rom. 2:16, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

John 7:51, "Doth our law judge any man, before it hear him, and know what he doeth?" John 7:24, Judge not according to the appearance, but judge righteous judgment." I Pet. 4:17, "For the time is come that judgment must begin at the

house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God." That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knoweth not shall be beaten with few stripes. For to him that knoweth to do good and doeth it not, to him it is sin.

Jesus told the Pharisees, If I had not come and done the work ye would not have sin, but now ye have no cloak to hide your sins. Rom. 12:19, "For it is written, vengeance

is mine, I will repay, saith the Lord." It is appointed unto man once to die but after this the judgment. Vengeance belongeth unto me, I will recompense, saith the Lord. The Lord shall judge his people. Men have placed human sentence on the future destiny of mankind before trial or judgment. Thereby setting aside the judgment of God and his foreknowledge. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

I know that the Messiah cometh which is called Christ, when he is come, he will tell us all things. Come, see a man which told me all things that ever I did. Is not this the Christ? Matt. 16:27, "For the Son of man shall come in the glory of the Father with his angels, and then he shall reward every man according to his works." II Tim. 4:1, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

The word judgment has such a vast meaning, beyond human understanding or

comprehension. A decision upon the merits of the human being. The awarding according to justice. The act of ascertaining secret facts of an individual's life and thoughts, and decide according to justice. To examine, and pass sentence. The faculty of deciding correctly. The final award or sentence of the human race. To come to a conclusion. Ascertaining as to the time, place, and the degree of punishment. To discern, and bring to light. To distinguish truth from falsehood. Supplying of knowledge or facts. To bring to light the hidden things of darkness. The right and power to censure.

Hartville, Ohio.

### DEVOTIONAL LESSONS FOR AUGUST 1950

#### Theme: New Testament Obedience and Good Works

I. New Testament obedience and good works.

Memory verse, Matt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

- Tues. 1—Matt. 5:13-20.
- Wed. 2—Matt. 7:13-23.
- Thurs. 3—Matt. 7:24-29.
- Fri. 4—Matt. 11:25-30.
- Sat. 5—Matt. 10:5-22.

II. New Testament obedience and

good works.

Memory verse, Matt. 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

- Sun. 6—Matt. 13:18-23.
- Mon. 7—Matt. 19:16-22.
- Tues. 8—Matt. 23:3-23.
- Wed. 9—Matt. 25:14-30.
- Thurs. 10—Matt. 28:16-20.
- Fri. 11—Mark. 3:31-35.
- Sat. 12—Luke 6:43-49.

III. New Testament obedience and good works.

Memory verse, Matt. 19:17, "And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

- Sun. 13—Luke 12:31-40.
- Mon. 14—John 3:11-21.
- Tues. 15—John 12:26-36.
- Wed. 16—John 13:1-17.
- Thurs. 17—John 15:1-17.
- Fri. 18—Acts 5:17-32.
- Sat. 19—Acts 10:34-43.

IV. New Testament obedience and good works.

Memory verse, John 10:27, "My sheep hear my voice, and I know them, and they follow me."

- Sun. 20—Rom. 2:1-11.
- Mon. 21—Rom. 6:1-18.
- Tues. 22—Rom. 10:1-14.
- Wed. 23—Rom. 12:1-9.
- Thurs. 24—Rom. 12:10-21.
- Fri. 25—Rom. 14:12-23.
- Sat. 26—I Cor. 5.

V. New Testament obedience and good works.

Memory verse, I Cor. 15:58, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

- Sun. 27—I Cor. 7:1-19.
- Mon. 28—I Cor. 10:1-14.
- Tues. 29—I Cor. 11:1-16.
- Wed. 30—I Cor. 11:17-34.
- Thurs. 31—I Cor. 15:51-58.



# BIBLE MONITOR

Vol. XXVIII

August 15, 1950

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THIS IS YOUR HOUR AND THE POWER OF DARKNESS

"Ye shall hear rumors of wars. Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences. Many false prophets shall arise and shall deceive many. Because iniquity shall abound, the love of many shall wax cold. This gospel of the kingdom shall be preached in all the world. Watch therefore: for ye know not what hour your Lord doth come," Matt. 24.

How sad and enlightening it should be to the Christian, that with a world laborously struggling for five years to recover from the terrible destruction of mechanized warfare, this same world hesitates at the brink of what could be even a worse conflict.

The way has been opened for God's chosen nation to again possess the promised land. These people have been virtually driven to accept the opening and are flocking back to the land of Palestine by the thousands.

World knowledge and world domination is enabling nations to locate and prepare for an all out conflict against each other and finally against God's people.

Religious consolidation and inter-organizing is even arraying so-called God-fearing people under one head and united control, so that they many be easily swayed and unitedly come as "the woman riding on the beast" to oppose true servants of God.

Divorce, playing the harlot, crime, immortality, lovers of pleasure, are all taking up individuals' time and sense of Gospel reason-

ing so they are being swept into sin "as it was in the days of Noah."

Brethren, Sisters, Friends—this is no time to sleep. The power of darkness is as-

suming control. This is your hour for such zeal as the apostle Paul used through his trials and opportunities. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men," Col. 3:23.

It is the hour for gospel conversion, a thorough knowledge of the word of God, prayer for the guidance of the Holy Spirit, a heart of love for all mankind and especially for the household of faith, as taught by Jesus Christ and the Apostles; so that each of us may not be offended or discouraged but be continually loyal to the teachings of Christ.

This is your hour of opportunity to stand for your convictions, to be faithful in whatever task we may be able to help the Church, to see the need and be ready to witness and give account of the faith once delivered to the saints. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in

vain in the Lord," I Cor. 15:58. We must be willing to serve our God at all times and through whatever hardship we may be required to go.

The great country that we live in, which has been founded on religious liberty, has made wonderful provisions for the care and protection of those who will live up to the New Testament teachings. Are we willing to accept and faithfully live them? Are we willing to draw apart from the world and not be entangled with the many organizations thrown out as nets to unexpectedly draw in those who would be true to God's word? Are we willing to make the little sacrifice necessary whether financial or otherwise, that we may live up to the vows we have made before God and man?

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," I Tim. 4:16. This is your hour, it is no time for hysteria or worry but rather for faithful service and for prayer for all people. A time for sincere devotion and obedience regardless of

cost or trial. We need to council one another not to disobey the laws of the land but to carefully observe them and accept their provisions as long as they do not interfere with God's word.

If conditions do not develop as it is generally known that they might, it should be a reminder: of what might be, that God is still sparing us and that we should make valuable use of the time God may still allow, that we may serve Him better with the talents He has given us. Will this be my hour? The power of darkness may come ere we know how soon.

## THE GOSPEL OF JESUS

The Only Safe Ground For  
Man's Salvation

By Wm. Root

Paul said in Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

It is just as true in this day and age of the world,

which you and I live, that "the gospel of Christ is the power of God unto every one that believeth," as at any other time in the history of the world, since those words were uttered by the beloved apostle.

The trouble is men and women refuse to believe it, refuse to hear it. There was a time in my life, in days gone by, when we could see the manifestation of that power, in the hearts of men.

How true that power of the gospel took hold of hearts fifty years ago, we have many times seen them after being under the power of a Spirit filled sermon weeping for their sins.

Just as God said it would be to Israel, in its mighty influence, Jer. 5:14, "Wherefore thus saith the Lord God of hosts, because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."

The word of God in the mouth of his true evangelist, is a fire against sin, where sin reigns in human hearts, they are as wood, where disobedience is there is wood, where neglect is there is wood, where omission of



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practice there is wood, where rejection of the Word is, there is wood, these conditions existing, the preachers words, if he is a true trumpet will burn, and devour.

Last winter the writer while holding a meeting on the west coast, (beg pardon for the personal illustration concerning self) had the experience of seeing the effect of God's word which is the gospel of Christ, which "is the power of salvation to everyone that believeth," when on one evening a number came out to hear the

word of eternal truth, but seemingly they were not able to endure "sound doctrine," so they did not come into our services again.

Before we left that place we were compelled under the power of the Spirit, to pronounce woe's upon their city. We find Christ did that, when he cried, "Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." Luke 10:13.

How true the words of the apostle Paul, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heep to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned to fables." II Tim. 4:3-4.

Surely that time is here, this is a day when men and women are willing to trade "truth" for untruth. Lust is the trouble, daily lives are corrupted through lust. Folks in these days do not want Bible "truth," for salvation, do not want to live the consecrated life, they re-

fuse to make a full surrender, they rather cling to amusement and worldly pleasure, the popular life, is the trouble.

Reader, God will not accept of just a half way consecrated life, he demands literal obedience to the gospel and to the church. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Jesus said, "teaching them to observe all things, whatsoever I have commanded you," Matt. 28:19.

So, we say the "Gospel of Jesus Christ" is truth, the whole truth and is the only safe ground, on which we can build to be saved.

He said, "I am the way, the truth and the life, no man cometh unto the Father but by me." He is the "way," there are only two ways, a broad way and a narrow way, Christ's way is narrow, too narrow to take the pleasures of the world.

When God created man he planted within him a spiritual instinct, made him a religious being, man must have

a system of worship, this is human nature, heathenism teaches us that, yet man is rebellious, human nature is rebellious, must be changed by regeneration. For this reason man needs a guide, God has promised that guide, the Holy Spirit to the gospel of Christ, the Spirit "guides into all truth."

The Bible is the only safe guide, perfect guide known to mankind, "that the man of God may be perfect." We have said that man's guide is the Word and the Spirit, let me say the Spirit never guides into a half truth, or part truth, but "all truth." Jno. 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

The gospel of Christ contains all that is revealed of God, of his holy will to the human race. We regard it as the only basis authorized by God for man's salvation. Mormons have said to your unworthy servant that the Bible is not an inspired book, but that the book of Mormon is inspired, but that does not change the fact that it is inspired.

Yes, it is the Word of God, "which at the first began to be spoken by the Lord and

was confirmed unto us by them that heard him." Heb. 2:2. That word, (Christ's Gospel) was confirmed by the apostles in their ministry, in the early church, by their preaching, everywhere, and by signs following their work. We know this book was written by "holy men, who wrote as they were moved by the Holy Spirit," and this book is of no private interpretation. Any and all people desiring safe ground or sound doctrine, should accept the gospel of Christ, as a guide in all religious matters.

We then as Dunkard Brethren accept the Bible, the whole Bible, the Old Testament as a schoolmaster to bring us to Christ, the new Testament as the gospel of Christ, the law in Christ, "the way, the truth and the life," that we are no longer under the schoolmaster, the old law, but under the perfect law of liberty. (James).

The question comes to us then, as a church, do we live the Bible? Do we cling to it or do we side-step? Men know us by our fruits, our neighbors know us by the life we live.

Great Bend, Kans.  
(To be continued.)

## FALSE PROPHETS

J. F. Marks

The apostle John says that many false prophets are gone out into the world. The false prophets are known by their untruthfulness. Back in the old dispensation many writers refer to the false prophets: such as in Deuteronomy "a dreamer of dreams;" the prophet Isaiah terms them as "greedy dogs looking to their own way and gain;" Jeremiah testifies that the false prophets and their followers will perish. Through these we have deceitfulness and false prophets and their followers will perish. Through these we have deceitfulness and false religion in the world.

It is necessary to have the knowledge of the gospel or we may be deceived by false prophets that are in the world. They are deceiving, as such is their work. We need not become deceived by men who, if it were possible, would tare down our stronghold in Christ Jesus. The christian is a follower of Christ.

We may well pause and look to the day of Elijah, a faithful prophet of God.



Through confidence in God, he, alone, proved to the people the great power of God, the only true power. Let us think how brave Elijah stood alone opposing 450 prophets of Baal. It is marvelous to think how the prayers of one true prophet brought fire and later rain down to a famine stricken land. Before this, 450 under false religion availed nothing by their cries and prayers.

Let us think of Saul, how sin and disobedience to God caused him to be robbed of his kingdom. He tried to place the blame of his fall on the people. Today we have a falling from the true Gospel. Men seeking to be looked up to, aiming to please the people regardless of the commandments of God's word.

Their was much confusion through false religion in the old dispensation. When the plan of salvation through Christ came into effect there was much confusion among the people. Through power He performed great miracles yet many people refused to accept His doctrine. Today we have His example and doctrine recorded in the New Testament. It proves to us the difference between true and false religion. In the gospel of Christ we are told that false christs will arise and deceive many, "deceiving and being deceived" "waxing worse and worse."

Already in the time of the apostles many false prophets had gone out into the world. Today many more professing people are under the impression all is guess work throughout the many different faiths in the world. How greatful we should be that we have the examples and doctrines of Christ. We need not take the idea of man. The gospel of Christ will lead us the true way.

Sometime ago I heard a person telling another something he claimed was in the Bible which I did not believe. I told him I would like to know where it is found and he gave me no answer. A minister of modern persuasion once came to me trying to explain that many of the different faiths are alright. After I spoke to him of some of the plain teachings of Christ, he soon left my company and never started another religious talk with me.

We need the knowledge of God's word in these perilous times or we may be misled

from the path of righteousness. The apostle John records Christ's words how the false prophets overcome the world." Today many professing christians are overcome by the evil in the world. Christ did not yield to satan's temptations or fall before those who opposed His teachings. In our everyday life, as time passes on, we dare not fear to uphold the doctrine of Christ regardless of the opposition toward it.

R. 1, Felton, Pa.

### ORDINANCE OF FEETWASHING

Wm. N. Kinsley

"Thou shalt never wash my feet," John 13:8. This was the apostle Peter's declaration. Jesus answered him, "If I wash thee not, thou hast no part with me. Verily, verily, I say unto you, the servant is not greater than his Lord, if ye know these things happy are ye if ye do them."

John 2:5, Mary, Jesus' mother, saith unto the servants, whatsoever he saith unto you, do it." A prophet shall the Lord your God raise up unto you of your brethren: him shall ye hear

in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet (Jesus Christ), shall be destroyed from among the people. James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

John 13-14, "If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet." Ought meaning, should, to be under obligation, to do it. It also implies that we must wash and wipe as he did. He is our Lord and Master, setting us the example how to do, and what to do. Not what man dictates.

I Pet. 1:22, "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren." Obedience is an answering of a good conscience toward God. John 12:7, "Jesus answered and said unto him, what I do thou knowest not now: but thou shalt know hereafter." If this was for a cleansing why should they not know it now? Why would they not know it till hereafter? Did it cleanse Judas Iscariot, why not? Did it cleanse Peter?



Was not Peter's question logical from a natural standpoint." When Peter said, "not my feet only, but also my head." Jesus said to him, "he that is washed, needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all," of you, referring to who should betray him. Why did Peter need his feet washed if they were clean every whit? Ye call me Master and Lord: and ye say well: for so I am. He riseth from supper and laid aside his garments, and took a towel, and girded himself, and after that he poureth water in a basin, and began to wash the disciples' feet, and to wipe them with the towel herewith he was girded," V. 4, 5. Some think we must lay aside two garments because he laid aside His garments. No doubt they were in the way for washing, however, if we ought to lay off two garments, the sisters ought to do likewise or they would be out of order or disobedient.

Some use an apron instead of a towel and some use a tub instead of a basin. We do not think it was intended that we be technical in form or fault: but to answer the

purpose of obeying the truth. For the purpose the Christ, our Saviour, had in mind and purpose, it require humility, also equality. As Paul teaches we are all one in Christ Jesus.

The twelve apostles had been in discussion who should be the greatest. Jesus said unless you come as a little child you can not enter the kingdom of heaven. This has ever been in the minds of men to be the greatest. Jesus demonstrated that we are all servants and wash and wipe our brethren's feet and the sisters likewise their sisters.

The practice of footwashing was not an old Jewish custom as this was not understood by the apostles. How can any one arise from supper when there is none? When we talk about arising from supper it must be somewhere near, not before it is ready or served.

Jesus did not have any guests there that were not baptized or cleansed, for he said, ye are all clean every whit. Judas Iscariot, as he had covenanted for thirty pieces of silver to betray him, went back on his baptismal vow; therefore he was not clean in thought and



motive.

In feetwashing we all come to a common level, and can all be in equality, have the same spiritual welfare and desire. Love should be the motive in obeying his commandments. Should we not rather obey our Lord and Saviour, Jesus Christ, than man, or an order by man? It may not make as much difference in the way we practice it, as it does to show our willingness to obey the Lord to the letter or spirit, we read the letter killeth, but the Spirit giveth life.

Verse 18, "He that eateth bread with me, hath lifted up his heel against me." He became an enemy. Jesus said, Verily, I say unto you, one of you shall betray me. He it is, to whom I shall give a sop when I have dipped it. And when he dipped the sop, he gave it to Judas Iscariot the son of Simon. Then Jesus said unto him, that thou doest do quickly.

V. 34-35, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Matthew, Mark and Luke wrote about the bread and the cup. Matt. 26:20-21, "Now when the even was come, he sat down with the twelve and as they did eat, he said, Verily I say unto you, that one of you shall betray me." Mark 14:17-18, "And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me." V. 22-23, "And as they did eat Jesus took bread, and blessed, and brake it, and gave to them, and said take, eat; this is my body and he took the cup and when he had given thanks he gave it to them: and they all drank of it." Luke 22:14, 17, 19-21, "And when the hour was come, he sat down, and the twelve apostles with him." "And he took the cup, and gave thanks, and said, take this and divide it among yourselves." "And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you. But

behold, the hand of him that betrayeth me is with me on the table."

John commenced to teach the rest of the ordinances where they left off. I Cor. 11:23-27, "The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."

### Hymn:

When Jesus Christ was here below,  
He taught His disciples what to do,  
And if we will His precepts keep,  
We must descend to washing feet.

If you call me Lord and Master,  
Then do as I have done to you:  
All My commands and counsels

keep,

And show your love by washing feet.  
Hartville, Ohio.

## NEWS ITEMS

### COMPLETE ADDRESS

Some have been sending mail to the editor without including "Rd. No. 6" in the address. Please include the full address for certain delivery.

—Editor.

### COMMUNION DATES

Peru, Ind., Sat., Aug. 26.  
Swallow Falls, Md., Sat., Aug. 26.  
Kansas City, Mo., Sat., Sept. 2.  
Vienna, Va., Sun., Sept. 3.  
Orion, Ohio, Sat., Sept. 16.  
Mt. Dale, Md., Sun., Sept. 24.  
Walnut Grove, Md., Sun., Oct. 1.  
Plevna, Ind., Sat., Oct. 7.  
Mechanicsburg, Pa., Sat., Oct. 14.  
N. Lancaster Co., Pa., Sun. Oct. 15.  
Berean, Va., Sat., Oct. 21.  
Englewood, Ohio, Sat., Oct. 28.  
Bethel, Pa., Sun., Oct. 29.  
Goshen, Ind., Sat., Nov. 4.  
Shrewsbury, Pa., Sun., Nov. 26.

### KANSAS CITY, MO.

The Kansas City Dunkard Brethren will begin a two weeks' series of meetings Aug. 20th, ending Sept. 3rd. All day meeting Saturday, Sept. 2nd with lovefeast in evening. Bro. Isaac Jarboe will hold them for us.

We extend a welcome to all.

Pray for the evangelist that he may preach the Word with power,

and that the seed sown will fall on good ground, and bring forth fruits meet for repentance.

Dorothy Blocher, Cor.

### CERES, CALIF.

The Pleasant Home Congregation of Ceres met in quarterly council July 8th. Bro. Bashore opened the meeting by reading the 12th chapter of Romans followed by prayer by Bro. Carroll after which our elder, Bro. Shultz, took charge of the meetings.

There was not very much business to take care of. An evangelist was chosen for our revival meetings but until we are sure we can get him, a date has not been set for our meetings.

The closing prayer was by Bro. Hayes Reed and closing song was "Bless be the Tie that Binds."

Doris Byfield, Cor.

### SHREWSBURY, PA.

The Shrewsbury congregation has had another privilege of enjoying a Lovefeast occasion, on May 28 beginning at 9:30 for Sunday school and 10:30 for preaching. Bro. A. B. Keller of the Lititz congregation opened with Brethren Henry Demuth of Waynesboro, and Clayton Weaver of Bethel bringing the forenoon messages.

At noon dinner was served in the basement and again at 2 o'clock we assembled for another spiritual feast. Bro. A. G. Fahnestock of Lititz opened the services, Brethren A. B. Keller and David Ebling of Bethel preached for us. Bro. Ray Shank of Mechanicsburg then read the examination chapter and gave

us a good message on how we should examine ourselves and not our brother, also Bro. Joshua Rice of Mt. Dale, Md., gave us some things to think about. Bro. A. G. Fahnestock then made some admonitions and led in a closing prayer.

At 7 p. m. around 80 surrounded the Lord's table with Bro. A. G. Fahnestock officiating to partake of those sacred emblems that mean so much to the children of God. I am afraid too many times there are those sitting at the Lord's table who take part in these services too lightly, more because of custom and not that they love to.

We thank all these Brethren and Sisters from other congregations who were with us during the day for their service and welcome you all back at any time it is possible for you to come and worship with us.

On July 17 at 7:45 we held our regular quarterly council. As our Elder J. L. Myers, being called to the eternal world, the main business of the meeting was to elect an elder.

Elders L. B. Flohr and Ray Shank were with us at this time. Elder Ray Shank opened by singing hymn No. 210 and reading Acts 2:14-40. He then made some comments and led in prayer. Elder L. B. Flohr then took charge and after singing hymn No. 20 they took the vote of the church which fell on Elder J. H. Myers as our moderator. We pray God's blessings upon our elder that he may direct the affairs of the church in a way that will please God.

Our elder then took charge of the work. Reports from the secre-



tary and treasurer were given and accepted by the church. Not much business came before the council but all was disposed of in a Christian like manner. Song 699 was sung and Elder Flohr closed in prayer and we were dismissed.

On Sept. 3, the Lord willing, we expect to begin a two weeks revival meeting at the York house with Elder Geo. Replogle of Astoria, Ill., as our evangelist. We ask an interest in your prayers in behalf of these meetings that souls may be saved and God's name glorified. We also ask for all those who can, to be with us at this time.

Several of our members have not the privilege of worshiping with us for quite some time because of illness. Some in hospitals and some at home and we ask that you may remember them at the throne of grace.

Sister Shella Stump, Cor.

### IN MEMORIAM

In loving memory of my dear husband, Elder D. P. Koch, who passed away 4 years ago today, August 9, 1946.

The pearly gates were opened,  
A gentle voice said "come,"  
And with farwells unspoken  
He gently entered home.

Sadly missed by his loving wife,  
Emma.

Mrs. D. P. Koch, Pioneer, O.

### PARENTS OR SLAVES

There are fathers and mothers all  
over this land,  
A chewing and smoking as hard as

they can;

While the children are scolded and  
rushed off to bed,  
All dirty and ragged and crying for  
bread.

A father once said, with his eyes  
full of tears,  
I cannot quit chewing, I've tried it  
for years;

While the dying young man says he  
sadly regrets  
That he ever did learn to smoke  
cigarettes.

A snuff-using mother! Oh, what  
a shame!

Shall we call her mother? She's  
not worthy that name.

For her babe is now lying in the  
cold grave at rest.

From the poison of the snuff that it  
nursed from her breast.

Oh- snuffers and puffers, ye slaves  
of the weed,

Is your path clear to heaven? is  
your hope sure indeed;

Are you snuffing and puffing to the  
glory of God?

Are you traveling the pathway our  
Saviour once trod?

You'll confess that you're angry  
and cross and all wrong

When you're craving a chew and  
your plug is all gone;

Oh, where does your patience and  
religion then lie,

On a plug of tobacco, or a home in  
the sky?

Ye slaves of the weed, heed the  
words that I say,

Lay down your tobacco, no longer  
delay,

For Jesus is calling to you and to  
me,

He will save you and cleanse you

and let you go free.

Now surely you'll confess that my  
story is true,

Then how can you continue to  
smoke, dip or chew?

Quit snuffing and puffing, be wise  
evermore,

And seek for a home on Canaan's  
bright shore.

Selected by Ethel Beck.

## ALMOST

Familiar signposts show  
us that the joys of Home are  
near.

We had traveled through  
hundreds of towns and  
cities and seen thousands of  
homes that looked pleasing  
to the eye, but none of them  
tugged at our heart strings  
for we were homeward  
bound. There was only one  
building that would satisfy  
our hungering hearts—that  
was our home. It was the  
place where we had perfect  
liberty and contentment—  
where we belonged to the  
things that were there, and  
those things belonged to us.  
After nearly two thousand  
miles, the highway took on  
a familiar look. We were  
almost home.

We strained our eyes for  
that first glimpse of a white  
house with roses by the door.  
There had been many white  
houses with roses growing

about the door, but they all  
lacked those hundreds of  
little signs that said, "This is  
home." We had the key to  
this house; we had the right  
to enter. We were not in-  
truders nor strangers. We  
were home. From across the  
way, a neighbor called, "Wel-  
come home." Yes, it was  
wonderful to be home.

There is a heavenly home  
where all God's children may  
enter. We have passed many  
mileposts on life's journey.  
There are countless interest-  
ing things along the way,  
but none will or can satisfy  
soul hunger. God placed our  
yearning for Him in our  
hearts long ago, and we can  
never be satisfied regardless  
of who or what we are until  
we accept Him. Making  
Him supreme puts all other  
things in their rightful  
places and gives increased  
enjoyment of them here as  
well as hereafter.

Almost home. Already  
we see familiar signposts  
and sights: men's hearts  
failing them for fear of  
things to come, knowledge  
increased, our age of speed,  
rumors of wars and distress  
of nations, and the message  
of God's love being sent to all  
nations.

Almost home. God is

waiting with outstretched arms; He has long been hungry for us to come home.

In that country we shall find rest, find gladness, find release from all that annoys, and find that which satisfies our lifelong soul hunger—Jesus. There greatest pleasures will be realized, highest hopes find fruition, and deepest joys will be unending. But we must carefully and prayerfully watch the signs, through the light of His glorious Gospel, lest we get off the straight and narrow way that leads to that Home.—Inez Storie-Carr in Our Times.

Sel. by Dorothy Surbey.

## CONCLUSIONS OF THE BRETHREN

### Annual Meeting of 1903

#### Use of Church-houses by Lodges

We petition Annual Meeting to adopt the following resolution as the rule of faith and practice among us: That our church-houses shall be open to secret organizations for funerals, only when they dispense with their secret-order regalia and ceremonies.

Answer: Petition grant-

### Annual Meeting of 1904

#### Labor Unions

We ask Annual Meeting whether Brethren may unite with the Swedish workmen's union, and we present the following for your consideration:

1. They are in no sense secret societies.

2. It is almost impossible for Brethren to get employment in the cities if they do not unite with a union.

3. If it is not allowable for Brethren to unite with a union, how shall we provide for Brethren who suffer because of not uniting with such an organization. Submitted to a committee who presented the following report:

Labor unions as now conducted often lead to violence, and sometimes to riot and bloodshed, and as these are contrary to the spirit and teaching of the Gospel of Jesus Christ, we cannot allow our members to unite with or belong to them. John 28:36; Phil. 2:15.

As to providing for those in need, see Art. 18, Conference Minutes of 1888. Answer: Report adopted.



**Annual Meeting of 1905****Attending Fairs**

Indian Creek church requests Annual Meeting through district meeting, that inasmuch as there are features about county and state fairs that are not objectionable, and many members wish to avail themselves of their benefits, can they be allowed to do so, if they avoid the foolish and unbecoming part of the fair?

Answer: We renew our protest against members going to county and state fairs (see A. M. minutes, Art. 29, 1853; Art. 14, 1859) and include World's Fairs as well, and therefore, in order to maintain the purity of the church, we urge upon our faithful ministers everywhere to teach and admonish members not to attend such places.

**Annual Meeting of 1906****Salutation During  
Communion**

At the Conference of 1903 a committee was appointed to form an answer to the following queries:

a. We ask permission to dispense with the salutation between the supper and communion at lovefeasts.

Church of Denmark.

b. We, the Egan church, petition Annual Meeting, through district meeting, to dispense with the salutation of the kiss between the partaking of the sacrament and Lord's Supper. See Mark 14:22.

c. Farrenburg church requests district meeting to petition Annual Meeting to dispense with the salutation of the holy kiss between the supper and communion on lovefeast occasions.

Report. In view of the very emphatic language of Jesus, on the subject of brotherly love, immediately after the supper, and Judas' departure, as recorded in John 13:34, 35; and in view of the coincidence of the most reliable, ancient history, immediately succeeding the apostolic age, showing that the salutation was observed between the supper and the communion, we therefore think it not best to recommend the change asked for in the foregoing queries.

Answer: Report accepted.

**Annual Meeting of 1907****Membership Certificates**

We, the members of the Wolf Creek church, ask An-

nual Meeting, through district meeting, to have Art. 19 of 1874 reconsidered, and grant a church the right, when a member resides in her territory six months, refusing or neglecting to present a letter of membership, and violates the precepts or principles of the Gospel, as understood and defined by the Brotherhood, in her Annual Meeting, to investigate and try the case.

Placed in the hands of a committee to report next year.

Report of Committee which was passed.

1. It is the duty of a member or members on removing from a congregation to ask for a certificate of membership. If they fail to ask for one, then it is the duty of the church to supply them with a letter of membership, when there are no legal objections to it. If members already live near to, or in removing are close to the local church line, they may, by mutual consent of both congregations concerned, hold their membership in the other congregation where they do not reside.

2. Members should present their certificates of

membership immediately after locating in a congregation. In case they fail to do so within six months from its date, the certificate becomes void and should be renewed by the congregation granting it if so requested by the congregation in which they live.

3. Churches shall not grant letters of membership to, nor accept letters of membership from, members who are living in violation of the Gospel as defined by Annual Meeting.

4. Members shall be under the spiritual care of, and become amenable to, the congregation in which they reside for any and all violations committed during such residence, whether they have presented a church certificate or not.

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### FOXES' BOOK OF MARTYRS

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#### Massacre of a Whole Legion of Christian Soldiers

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A legion of soldiers, consisting of about 6,000 men, were all Christians. It was called the Theban legion, and had been quartered in the east till the emperor Maximian ordered them to march

to Gaul, to assist in fighting against the rebels of Aquitania. Passing the Alps under the command of their captain, they at length joined the emperor. Before engaging with the enemy Maximian ordered a general sacrifice, at which the whole army as to assist. He commended that the men should also take the oaths of allegiance, and swear to assist him in driving Christianity out of Gaul.

Deeply concerned at these orders, each man of the Theban legion resolutely refused either to sacrifice or take the oaths prescribed. This so greatly enraged Maximian that he ordered the legion to be decimated, that is, every tenth man to be selected from the rest, and put to the sword. This cruel order was at once carried out, but those who remained were still firm. A second decimation took place, and every tenth man of those living was killed.

But this second slaughter made no more impression than the first. By the advice of their officers the remnant of the legion drew up a remonstrance to the emperor, in which the men said, they were his subjects

and his soldiers, but could not forget the Almighty. They received their pay from the emperor, but their lives were given them by God.

They said: "Our arms are devoted to the emperor's use, and shall be directed against his enemies; but we cannot stain our hands with Christian blood; and how, indeed, could you, O emperor, be sure of our fidelity, should we violate our obligation to our God, in whose service we solemnly engaged before we entered the army? You command us to search out and destroy the Christians; it is not necessary to look any farther than ourselves; we ourselves are Christians, and we glory in the same. We saw our companions fall without the least complaint, and thought them happy in dying for the sake of Christ. But nothing shall make us lift up our hands against our sovereign; we would rather die wrongfully, and by that means preserve our innocence, than live under a load of guilt. Whatever you command, we are ready to suffer: we confess ourselves to be Christians, and therefore cannot persecute our brothers not sacrifice to idols."



Such a noble reply, it might be supposed, would have moved the emperor to mercy; but it had a contrary effect. Enraged at their continued refusal to obey he commanded the whole legion to be put to death, which order was at once carried out by the other troops, who cut them to pieces with their swords.

Indeed, it is related, such was the cruelty of Maximian, that he even sent to destroy every man of a few companies which had been drafted from the Theban legion and sent to Italy.

A veteran soldier of another legion, whose name was Victor, met these murderers as they returned from their bloody work. As they seemed to be making merry over something, he inquired into the cause, and being told of the whole affair, he denounced them for their cruelty. This excited their curiosity to ask him if he was of the same faith as those who had suffered. On his admitting that he was, the soldiers at once attacked and killed him.

### **St. Alban, the First British Martyr**

Alban, commonly called St.

Alban, was the first British martyr. He was brought up to believe in the ancient gods of heathen Rome; but being of a very kindly disposition, he sheltered a Christian, named Amphibalus, who was pursued on account of his religion. The conversion of his guest made a great impression on the mind of Alban; he longed to know more of a religion which had such power to touch his heart. The fugitive took advantage of the opportunity, and instructed Alban in the principles of the Christian faith, and soon completed his conversion.

Alban now took a firm resolution to preserve the faith of a Christian or to die the death of a martyr. The enemies of Amphibalus having at least found out the place where he was hidden, came to the house of Alban, to take him away. The noble host, desirous of protecting his guest, changed clothes with him, in order that he might escape; and when the soldiers came, gave himself up as the person for whom they were seeking.

Alban was taken before the governor, here the deceit was immediately discovered and Amphibalus being gone,

that officer determined to wreak his vengeance upon Alban. Pointing to an altar which stood before a statue, he commanded the prisoner to advance and sacrifice to Jupiter. The brave Alban refused, and cried out, I am a Christian. The governor then ordered him to be dragged to the foot of the statue, but failing to make him kneel before it he furiously commanded that he should be scourged. This punishment Alban bore with great courage, seeming to acquire new resolution from his sufferings. After scourging him, the governor commanded that his head should be cut off with a sword.

The historian, Bede, has narrated that, when Alban was led out to die, the executioner himself suddenly became converted to Christianity, and begged permission either to die for Alban or with him. Being granted the latter request, they were both beheaded with the same sword.

This martyrdom took place in England, then a Roman province, at the town of Verulam, now St. Albans, in Hertfordshire. A magnificent church was afterward erected there to St.

Alban's memory, during the time of Constantine the Great. This church was destroyed in the Saxon wars, but was rebuilt by Offa, king of Mercia. Some of its ruins still remain.

### Martyrdom of St. Faith, and Others

Faith, a Christian woman of Aquitania, in Gall, being told that an order had gone forth to seize her, surrendered herself a prisoner. Being firm in her faith, she was beheaded, and her body afterward burned.

Capercius, a Christian, concealed herself from the persecutors, but being told of the courage of Faith he openly avowed his religion, and delivered himself up to the governor, who had him first tortured and then beheaded.

Quintin, a Christian and a native of Rome, determined to preach the gospel in Gaul. He accordingly went to that province, attended by one Lucian, and they preached there together; after which Lucian went to Avaricum, where he suffered martyrdom. Quintin, however, escaped for a time, and was very active in the ministry. His continual prayers to the



Almighty were to increase his faith, and strengthen his faculties to spread the gospel.

After a time he was seized upon as a Christian, and was stretched with pulleys till his joints were dislocated, and his body was torn with scourges. After he had been thus tortured, he was taken back to prison. Varus, the governor, being obliged to go on a journey, ordered Quintin to be carried before him by his guard, and he soon died of the wounds he received.

### Donatilla, Maxima, and Others

Donatilla, Maxima, and Secunda, three virgins of Tuburga, were scourged, tormented on a gallows, and at last beheaded.

Pontius, a native of the city of Simela, near the Alps, being seized as a Christian, was worried by wild beasts, then beheaded, and his body thrown into the river.

### CHRIST IS MINE

It is a great thing when anyone can say, "My Saviour!" Many people can talk about Christ very beautifully and eloquently.

They can linger upon the story of His life, and speak with tender ascents of His sufferings and death. They can paint the beauties of His character, and tell of the salvation which He had provided. Yet they cannot say, "He is my Saviour." And what good does all this knowledge of Christ do them if they are not saved by Him? I saw a picture of two little beggar children standing on the pavement before a beautiful house, looking in at the windows, where they beheld a happy family gathered around the table at their evening meal. There were evidences of luxury and great comfort within the house. It was winter and the night without was bleak, and the snow was falling. The poor children outside saw only the brightness and beauty that were within; they could describe it, but they could not call it their own. And while they looked in upon the happy scene, the storm swept about them and they shivered in their thin rags, and felt the gnawings of unsatisfied hunger.

So it is with those who know of Christ and His salvation by the hearing of the



ear, but who cannot say, "He is my Saviour." They seek the deep joy of others in time of trouble, but around them the storm still breaks. They look at others feeding upon Christ, and witness their satisfaction, but they themselves stand shivering in the winter of sorrow, and their hungry hearts find no bread to eat. All our study about Christ will do us no good if we do not take Him as our own personal Saviour, and learn to call Him "My Jesus." But when we can say of Him, "He is my Saviour," all life is bright and full of joy for us. He is ready to be ours, to give Himself to us with all His blessed life, and all the privileges of heirship in the Father's family, the moment we will accept Him.—Selected. The Gospel Herald.

### COOPERATION

The man outside the church is often left outside because of our being so busy with bickering and littleness that we have no energies for the real task of witnessing. Distinctive faith, and practice, independence and freedom of action certainly cannot and will not be hindered

by the honest practice of brotherly goodwill and co-operation. Fraternal relations being inside of you; they cannot be imposed or enacted by a conference. If you love God you will love your brother also is the New Testament's view. May we so succeed in being obedient to the will of God that we can make real progress in loving our brethren also.

Selected.

### DEEPENING THE SPIRITUAL LIFE

When our spiritual lives have been enriched and deepened, when we become more genuinely spiritual, then a larger share of our time, our talents, and our resources will be available for kingdom purposes through the agency of the church. As spirituality develops and consecration of life increases and a large share of life is invested in the work of the church, then the satisfactions of life will multiply.

We can improve the state of the church and also the fullness of our own lives by devoting more of our time, our talents, our interests, our prayers and our re-

sources to the church. Give the best you have to the church and the kingdom and the best will come back to you.—Selected from Gospel Messenger.

## SENTENCE SERMONS

If we use our strength rightly when we have it, God will reward us. But God greatly loves and watches over his aged poor: cast me not off in the time of my old age; forsake me not when my strength faileth. *Psa.* 71:9.

A sound discretion is not so much indicated by never making a mistake as by never repeating one.

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully and cheerfully as we can.—*Van Dyke.*

We plant a tree this day and leave the blossoming to God.—*Aimee Paul Thomas.*

Self distrust is the cause of most of our failures.

To speak kindly does not hurt the tongue.—*French Proverb.*

## GREAT GANDMOTHER

Her face is almost white as wax,  
Her hands are small and lined;  
Her eyes are seeking everywhere  
For those they cannot find.

Sometimes she turns a golden band  
Around a finger thin,  
Or listens for a buried voice  
Amid the children's din.

She faces life without a moan,  
And death without a fear;  
Her soul is questing in the stars  
For those that are not here.  
—*Christian Endeavor World.*

## ADULT SUNDAY SCHOOL LESSONS

July 2—Vision and revelation of the Lord. *II Cor.* 12:1-10.

July 9—God Will Humble Me Among You. *II Cor.* 12:11-21.

July 16—Prove Yourselves Whether Ye Be in the Faith. *II Cor.* 13:1-14.

July 23—He Wondereth that They Have So Soon Left Him and the Gospel. *Gal.* 1:1-12.

July 30—He Learned the Gospel not of Men, but of God. *Gal.* 1:13-24.

Aug. 6—He Went Up to Jerusalem, and For What Purpose. *Gal.* 2:1-10.

Aug. 13—Justification by Faith, and not by Words. *Gal.* 2:11-21.

Aug. 20—He Asked Them What

- Moved Them to Leave the Faith. Gal. 3:1-14.
- Aug. 27—That the Promise by Faith of Jesus Christ Might Be Given to Them that Believe. Gal. 3:15-29.
- Sept. 3—We Were Under the Law Till Christ Came. Gal. 4:1-15.
- Sept. 10—We are Heirs of God, Through Christ. Gal. 4:16-31.
- Sept. 17—Stand Fast in Their Liberty. Gal. 5:1-13.
- Sept. 24—Led by the Spirit, by Love Serve One Another. Gal. 5:14-26.

### PRIMARY SUNDAY SCHOOL LESSONS

- July 2—The Result of Envy. I Sam. 18:5-16.
- July 9—The Kindness of a Friend. I Sam. 20:11-42.
- July 16—Returning Good for Evil. I Sam. 24:1-22.
- July 23—David Shows Kindness. II Sam. 9:1-13.
- July 30—Our Sins Known by God. II Sam. 12:1-9.
- Aug. 6—David's Song of Thanksgiving. II Sam. 22:1-25.
- Aug. 13—Choice of Wisdom. I Kings 3:5-15.
- Aug. 20—Solomon's Greatness. I Kings 4:22-34.
- Aug. 27—The Temple Begun. I Kings 6:1-38.
- Sept. 3—Solomon's Prayer. I Kings 8:22-36.
- Sept. 10—Queen of Sheba's Visit. I Kings 10:1-13.
- Sept. 17—Idolatry Angers God. I Kings 11:4-13.
- Sept. 24—A Man of God Disobeys. I Kings 13:11-25.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE COMMUNION SERVICE

"Ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately, Blessed are those servants, whom the Lord when he cometh shall find watching, verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them," Luke 12:36-37.

As we are approaching the time of the year when the majority of our Communion services are held, our thoughts naturally are upon this service. This is certainly one of the most sacred services in our Christian life. It should be cherished, longed for, and approached with that attitude. With the provisions God's word and our

church has made to properly partake of this service, it certainly should be a most enjoyable and longed for occasion. If we do not receive all possible benefits and spiritual joy, from it, the fault lies wholly with each individual.

With all the facilities we have to study, discuss and practice God's commandments, we individually are again at fault if we do not observe all His commands. With our liberties and the number of denominations existing, each individual has no excuse for not fellowshiping with the one who is nearest to the Bible. We are more responsible because faithful men have handed, the unadulterated practice of God's commandments down unto our generation.

In reading "The History of the Christian Church" by Fisher, I was impressed by

the following statement by a man who apparently did not practice as our church does, "The connection of the Lord's Supper with the Love-feasts appears to have been continued through the Apostolic Period." Why discontinue it now?

Our text says, "Ye yourselves like unto men that wait for their Lord." I feel that not one of us doubt that the Lord will return for His faithful followers. Are we doing as those would who are waiting for Him? How eager are we for His return? Have we planned and made every arrangement to be certain that we are ready?

We have so much scripture upon the suddenness, the unexpectedness and the haste of His return for His own followers. We have numerous signs to go by to show us about when He will return. As we meditate on these signs most, perhaps all of them have come to pass. Are we fully ready, if not why not? Our text says that "they may open unto Him immediately." If we have not known Him fully, through the strict observance of His commandments and through prayer with Him, who can be ready?

Our text says, "Blessed are those servants, whom the Lord finds watching." Notice it says servants, are we faithful enough to His word according to the talents and ability that He has given us, to be classed as His servants? "Whom the Lord finds watching" how many minutes of the week are we watching? Just how many minutes, last week, did you watch—think—meditate upon His coming? Upon your readiness to know and answer Him as He knocks? Some people do not have time to spend two hours a week in church service. How many have time to study their Sunday school lesson or to read and meditate on God's word, each day or even each week?

The rewards of His coming are so certain. They are pictured so many ways in His word. Emphasis is put upon the extreme length of time after His coming. We are told of the joy, happiness and freedom from cares in eternity. All these certainly show us that His servants will be "blessed."

We are told so often to preach to others, and to lead and encourage others. However Paul gives a timely

warning, "Lest when I have preached to other, I myself may be a cast-away." Are we like men, waiting for our Lord?

"But let a man examine himself, and so let him eat of that bread, and drink of that cup," I Cor. 11:28. O Lord forgive me and prepare me for Thy spiritual food that I may understand Thy word and be watching for Thy coming.

## GENERAL CONFERENCE IN REVIEW

Martha I. Harman

Truly I am sorry to be so late with this writing, but time has passed so quickly. Will try to write a few lines on the meetings, but as conference has so many different speakers who say helpful things it is hard to get all in.

As most of us know by now, we had rain all day Saturday, that softened the parking lot. The cars got stuck very bad, so they got a tractor to pull the cars out. They then parked along the pavement, but the rest of the time weather was nice.

The grounds were very

suitable and the Ludlow Falls were very nice in their simplicity. The Stillwater river was so contented looking as it rippled over the rocks below the falls. It seemed to have a peaceful atmosphere about it. I enjoyed it very much.

I will try to pass on some thoughts given us from the pulpit, but can only write a few lines from each speaker. There was over one hundred songs sung, eight different leaders, five different moderators and twenty subjects spoken on.

Here are some of the thoughts given us for encouragement to press on. "We stand between you and God. We all have a cross to bear, must take it with a willing heart. If we expect to walk in a carefree way we will be living in vain."

"Love is the key note to Christianity and warmth within us. Envy is a frightful thing. If we love one another it satisfies us within. If each of us would have unity, what a wonderful church we would have. We are the ones who can get the devil out, not the elders and deacons, but each of us. On Sundays we look like Dunkards, but the rest of the time



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do we live as we should? We can be baptized and wear plain clothing and not give self."

"One word describes God's universe, that is unity. Lusts are not of the Father, but of the world. We are living in times when they are doing away with salvation. What will you have left when Christ has taken His church? We will not be changed if we hold fast to what we had before our conversion."

"Steadfastness is unmoveable always, unwavering, unchangeable, always abound-

ing in the work of the Lord. We must go to God for that victory. The devil is trying to tell us something that is not true. We must take warning of what is taking place before our eyes. If we waver by the way it will be too bad. We must keep ourselves unspotted from the world, which takes in a great many things. We have to suffer to be steadfast, bear suffering with patience."

"How many doctrines are in the world? Only one is the true doctrine. Know and live the truth is going to set us free. When we become idle and doubting, watch out. Let us not be deceived, let us not break our promise to Him, and let us not be moved."

"Jesus came to save the lost, who was lost? Everyone of us has been in a lost condition. Jesus never said, 'Repent if you feel like it.' We must do certain things to be saved. God has commanded that we give Him our whole heart."

"Where are we in this twentieth century of teaching and learning. The law of salvation is easy as a-b-c if we want to learn it. God is going to deal with us as He promised, not as we feel

like it. Are you basing your love of Jesus. All too soon hope of salvation on your we will have to say good-bye. feelings?"

"People do not like to hear of hell, but it is preached For the Sunday school hour everyone remained in about nearly as much as their seats or moved close to the front. Bro. L. W. heaven. I would like to make Beery, of Union, Ohio, was them smell the brimstone."

"Man's opinion does not mean anything. If God did mean anything. If God did not mean what He said, why did He say it? Too many of us are just skimping around, we must face it some day."

"Jesus never said we could be saved by our feelings. He gave us different things to do. Are we following Jesus? I do not know how people can live under their heavy burdens."

"Who was Jesus? Some say they know the family, but who is he? How many of us could stand the buffeting Jesus got? We cannot stand anything any more, but think only of getting even."

"If we are lost we cannot blame God for it. He has given us plain instructions. What is the hope of the church? Jesus Christ."

"One time or another we have done things displeasing unto God. How thankful we should be that the blood of Christ purgeth from all sin. Sinners everywhere need the

For the Sunday school hour everyone remained in their seats or moved close to the front. Bro. L. W. Beery, of Union, Ohio, was our teacher.

"We cannot have a pure church until we have pure individuals. We are here to have spiritual food. We have been warned and admonished. What a privilege we have to come here and worship God."

"Do you believe in Jesus? How much joy do you have because you believe in Him? Are you really a follower of the one who came to be King? If you are a child of God you will know it. If you discipline your own life you will not have to be by the church."

"Will the church survive the changing order, such as another war? What is the state of Christianity in the world? Expression is the guide of our conduct. People are making Christianity to man's idea."

"What is our type of praise? Are we thinking we are singing unto the Lord? It is easy to worship God in meetings like this."

"Not a person would work to sow a field if he did not expect to reap from it. What kind of seed are you sowing, is it good seed? Some suffer because of sin in the body, some for their steadfastness."

"Do we pray with honest hearts? As we pray in daily life do we say what we mean? If we sow wild oats we will reap it. It takes prayer, will power, and a higher power. I would to God that we abound in every good work. This life is so short. May we meet in Heaven, life is too short to trifle with."

"Who is on the Lord's side? This should have been asked down through the ages. Our churches are drifting away from where they started. Where will our children and grandchildren get their soul's salvation? Are you doing your part in keeping the church where the devil will not prevail over it?"

"To keep in the straight and narrow way we must get on our hands and knees and work to keep in the narrow way. Sometimes we can hardly climb over the problems and trials."

"Most of us in natural

life have been thirsty some time or other. We follow the carnal man instead of the spiritual man."

"The Bible is all true or else none of it is true. The greatest sin a man can commit is disobedience. How can mortal man improve something perfect? If we try to tamper with and disobey God's word, we will weep and gnash our teeth. In the scriptures we find a comfort in many trying circumstances. Too often we lean on our own understanding. The times are waxing weaker and weaker spiritually and morally. Will the Bible Christian weaken?"

"Are we sons of God? Are we separate from the world? The life of a Bible Christian is not a selfish one. We promised to live a faithful life, are we living faithful?"

"The golden view of love is so deep we cannot fathom its dept. Many have turned their back on the Lord and love the things of the world, so we drift farther and farther away. Do you have fellowship with God? God encompasses our path, He gives His angels charge over us."

"All birds know their time and what God created them



for. Some men know not their way even as smaller birds do."

"Rejoice that your name is written in Heaven."

"When we are satisfied in ourselves we are in a dangerous condition."

"I am thankful we do not have a changeable scripture. I wish we would realize every man comes short of the pattern set before us."

"Have you a home started in glory? Are we ready to change our home? Are we putting most of our time on the earthly or Heavenly home? Do you not want to be one of God's saints?"

"How many think of the blessings we enjoy? How many are truly conscious of them? Do we enjoy the freedom and protection in worship? What effect does our lives have upon those we come in contact with?"

"How many parents are teaching their children how to pray?"

"The world knows nothing of our wonderful experiences. This experience will not last for long."

"Jesus is the door into the heavenly family. Religion now is a great disappointment. If you feel no hope, there is no hope."

"We are in a place of protection and safety. God is going to destroy man if he does not come back to Him. We are warned of the wrath of God coming upon man."

"We are called old fashioned because of our separation from the world. This door of opportunity will be closed, and some of us on the outside."

"We are able to do hard work on week days, but not able to go to church on Sunday."

"Seriously what is your estimation of your Savior, Jesus Christ? Of how much value do you estimate Him in your life? What are we doing with our responsibility in life? We have a message to give to the world. Let us consider that Christ is the door and proclaim the Door to the world. Are we ready to pass through that open Door?"

"Do we realize what the word of God is when we read it? God opened the door, but some day He will close it."

"Tradition is handing down customs or opinions. Let us check with God that we are not doing the traditions of man, but the word of God. We had better think

more before we speak."

"People add so much danger by going faster. Many go as fast as they can so the condition of their sins cannot take hold on them. What is the Lord? A meek and quiet spirit."

"The majority of changes are in the wrong direction. One tradition of the world is women cutting the glory of their hair which God has given them. The way men and women appear in public is a shame. It is an abomination for women to appear in man's clothes."

"Do we know what is going on? What are we doing, following traditions of man or following God? God has a reason for every rule. It pays every day to obey and serve God."

"Would people go to worldly amusements if God stood at the gates? It is serious when we think of the conditions of the world. There are those who think the world is getting better."

"What if Christ came today and we found the door closed?"

"Why are you a Dunkard, because your parents were? No. We have that love for God and our Savior. When

He comes will He find us faithful?"

"We can hardly appreciate the fullness of the blessings of God. We are made to realize we are going this way only once. Our very lives should write that we are followers of Christ."

"We should call on the Lord when sinking in sin. We depend on ourselves and down we go. The trouble with us is we have such little faith we begin to sink. If we are interested in Jesus we will learn many things. Do we love Him more than the things of this world?"

"Do we love souls enough to labor to save them? Are we bold about telling of the Spirit? If it is necessary for part of us to do the will of the church, it is necessary that all do it. We will never stumble and fall if we stay close to Jesus."

"We need to preach faith, it overcomes many things. We must endure chastening from the Lord."

"It is high time to wake out of sleep. These things were not written just for us to read. Do you realize now that summer is nigh? What are the signs for? God is a merciful God or He would not give us a picture warn-

ing us summer is nigh. We should not have it overtake us as a thief in the night. Are you ready for Him? Men's hearts are failing."

"When Jesus comes there will be so much confusion on earth among men that we will not need to wonder if He came or not. What a sad story for the one who is left behind."

"We read that the signs of falling away shall come, and we see it now. The word of God is the only life saver. The word shall judge us."

I need to live closer to God than ever before. Sometimes we measure life by opposition. We will go back home and meet with opposition. We see church after church falling. I do not believe we are doing as much as we can to build up the church."

"The Bible says for us to salute one another with a holy kiss. Do you know we are saluting Jesus Christ with the holy kiss, the kiss of love? Jesus said what He meant and meant what He said."

"There are many instructors in this world. If we go the way of the Lord it is easy. Why did God send Jesus into the world, to live

a clean life? Sometimes I think we get hard of hearing to the world of God."

"The human race is no better than it was. What did God mean when He said, 'Come and be separate from the world?' Did He mean to have one foot in the world and the other one in the church? Are we going the way the Lord went? Do you think God the Father has changed any?"

"The only way to be saved is to keep in the straight and narrow way. If we have peace with God we will want to walk with Him. Can we be a member of any union and be in peace with God?"

"Study to prove ourselves to man. If you want to die in peace with God you must live in peace with Him. Let the mind of God be in you. The gospel has never caused divisions in the church, opinion has done that."

"We gather instruction to go through life, so we can bear the heavy burdens easier."

"What is the mission of the church? Is it as great today as when Christ gave it to the church?"

"We cannot buy, earn, or do anything to earn the merits of God. It is a free



gift. If you can buy or earn it, it is not the grace of God. Religion is one thing, Christianity another."

"Have you thought of congregational singing as a shield against inroads to the devil in the church?"

"It is sweet to meditate with the Lord when all is quiet? A happy man is the one that is planted in the word of God. Are we happy as we meet from far and near.

"Let us forget the gains of tomorrow. I hope you never brought them with you. We should not be ashamed of the gospel when out in the business world. We do not have on the armour of God, is the reason the devil is getting stronger. We cannot serve two masters. If you have strife in your heart you are serving the devil. First it is pride and then we try to exalt ourselves above God."

"The Christian battle is not of ease. Today we follow the devil because of nature of Eve. We must be alert, God will give us strength and grace to walk the chalk, as we say. We cannot be two-faced, have on the garment of righteousness and serve the devil. In

public we must have on the armour at all times. Too often we are ashamed of the armour of God, the armies of the nations are proud of their uniform."

What is the main thing on your mind?

"If someone asks you today the way of salvation, could you tell them? We must be quick to spread the gospel. If you only tell them in a half way, you are responsible for their soul if they are lost."

"We see imaginary stones in our path today. What poor answers are we poor mortals going to give God for not obeying His word? If we have faith, God will protect us."

"How are we using the word of God, the sword of the Spirit."

"Prayer covers the whole thing. Paint preserves buildings. We are weak without the paint of prayer that preserves our souls."

"If only we could see the mirror of God as it is. Life is a hardship to me unless I look to the word of God.

"We say some little thing about someone, though it may not amount to much, but it grows larger and larger until it cannot be stopped."

"You can make all the God. If you are obedient to rules you want to, yet they the world, the blessings will will not change the heart. If grow right out of it. We you get it right you will not must be rooted and ground- have any trouble." ed in the word of God if we

"The work of man's hand want to grow. We see trees is worth nothing. All pro- blown over, because they fessing Christians do not be- were not rooted deep long to the church of God. enough."

Perhaps we read the Bible "The blessed life is beyond alike, but do not interpret it value and measure, and has heaven for its home, and

alike." Jesus for its shepherd. Heaven is a prepared place for a prepared people."

"God has turned a deaf ear "The blessed life is full of to churches who have turn- mercy, love, peace, free from ed away from Him..” sins and temptations of the world, hungry for God, and is meek. We must come

"We must keep our spirit- to the foot of the cross and ual eyes open so we do not look up to Jesus Christ." miss Heaven. Jesus is our "What would this life be example as we know, in without a comforter? The

everything." blessed life is a prayerful life, without it, it would be a miserable life."

"Are we in the faith? Are "What need we fear if the Lord is for us, who can be we continuing in the faith? against us? If we are true to God He will be true to us."

Or are we getting spiritually "We can be a blessing to the blind." community in which we live."

"The Lord is not slack in "Something is radically His promises. The Spirit of wrong if you are not blessed upon the face of the earth. by these wonderful services.

Why should we not be We need the Holy Spirit to happy? This blessed life is move and direct us."

for the one who is true to The business meeting was

all day Wednesday and most of Thursday. I understand this was the second time business was carried over into the next day.

At times it was very difficult to hear as there were trains passing on one side, heavy trucks passing on the pavement on the other side and overhead large airplanes passing from the many airports nearby.

The grounds were well equipped and the meals good, thanks to the hard work and patience of the home congregation. I am sure everyone had a grateful heart to those who worked so hard to prepare for our comfort.

Now our conference is history and can be remembered as a wonderful meeting with spiritual services and all received a blessing I feel sure. If all were as we girls, everyone went home with a happy heart and a blessing from on high.

Industry, Ill.

## THE RESTITUTION OF ALL THINGS

William N. Kinsley

Acts 3:20-21, 24, "He shall send Jesus Christ, which be-

fore was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Yea and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." I Peter 1:21, "For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost."

Heb. 1:1-2, "God who at sundry (or various) times and in divers (or different) manners spake in times past unto our fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds." Those things, which God before had shewed by he mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Ye killed the Prince of life, Whom God hath raised from the dead: whereof we are witnesses, and now, brethren, I wot (or know) that through ignorance ye did it, as did also your rulers. Be



it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised up from the dead, even by him doth this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must (or can) be saved. Repent ye therefore, and be converted, that your sins, may be blotted out. For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.

John 2:4, "Mary, Jesus' mother, saith unto the servants, whatsoever he saith unto you, do it." And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. God, having raised up his son, Jesus, sent him to bless you, in turning away every one of you from his iniquities.

I Pet. 3:18-20, "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh,

but quickened by the Spirit: by the which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved."

James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Phil 2:5, 7, 8, 10-11, "Let this mind be in you, which was also in Christ Jesus: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: He humbled himself, and became obedient unto death, even the death of the cross, that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rom. 14:11, "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." For we all shall stand before the judgment seat of Christ. So then every one of us shall give account of himself to God.

Prov. 18:21, "Death and life are in the power of the

tongue." James 1:26, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." Heb. 10:31, "It is a fearful thing to fall into the hands of a living God." Vengeance belongeth unto me, I will recompense, saith the Lord. The Lord shall judge his people. The restitution of all things will come to pass.

I Peter 4:6. "For this cause was the gospel preached also to them that were dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The end of all things is at hand. Matt. 5:23-26, "Therefore if thou bring thy gift to the altar, and rememberest that thy brother hath ought against thee, leave there thy gift before the altar . . . first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge . . . and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou has paid the uttermost farthing."

Luke 12:40, 45-48, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. But if that servant say in his heart, my Lord delayeth his coming . . . The Lord of that servant will come in a day he looketh not for him, at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, and that servant, which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

Luke 13:2-5, "And Jesus said unto them, suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you nay: except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye they were sinners above all men that dwelt in Jerusalem?"



I tell you nay, but except ye repent ye shall all likewise perish."

I Cor. 11:31-32, "If we would judge ourselves, we should not be judged, but when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Rev. 3. As many as I live, I rebuke, and chasten. Heb. 12:6-11, "For whom the Lord loveth he chasteneth, and scourgeth every soul whom he receiveth." "No chastening for the present seemeth to be joyous, but grievous." But it is for our profit, that we might be partakers of his honnness.

I Cor. 13. Though I speak with the tongues of men, and of angels, and have not charity, I become a sounding brass, or a tinkling cymbal, though I have the gift of prophecy, and all knowledge and all faith, and bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing. I Cor. 3:13-15, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath

build thereupon, he shall receive a reward, and if any man's work shall be burned, he shall suffer loss: but he himself shall be saved: (but as one who has passed through the fire) or yet so as by fire." Be not deceived God is not mocked for whatsoever a man soweth, that shall he also reap.

IICor. 8:12, "For if there be first a willing mind, it is accepted according to that a man hath, and not to that he hath not." IITim. 4:14, "The Lord reward him according to his works." Matt. 16:27, "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works." These are Jesus own words. This will be justice according to a just God, not according to the will of men.

Rom. 2:5-6, "Not knowing that the goodness of God leadeth thee to repentance: but, after the hardness and impenitent heart treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds." God is no respecter of persons. Vengeance is mine saith the



Lord, I will repay.

Matt. 7:22-23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." We have many in the world that are seeking a great name or to be notable amongst their group of the world. Some that make great donations, publish it to receive honor from men. Some that are self righteous think they will be saved by their own works. Some depending on their posterity. The Pharisees said, we have Abraham for our father or posterity.

Matt. 23:13, "Woe unto you, scribes and Pharisees, hypocrites for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Verses 33-34, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Behold I send unto you prophets, and wise men, and some of them ye shall kill, and crucify, and some of them ye scourge in

your synagogues and persecute them from city to city."

Rom. 12:19, "For it is written, vengeance is mine: I will repay, saith the Lord."

Heb. 2:23, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward. How shall we escape, if we neglect so great salvation." Cast not away therefore your confidence, which is a great recompense of reward. To them who by patience, continue in well doing, glory, honour, and peace to every man that worketh good, and immortality, eternal life. But if any man draw back, my soul shall have no pleasure in him. We are not of them who draw back, but of them that believe to the saving of the soul.

Luke 9:62, "Jesus said unto him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of God." No human being can justly lay claim to infallibility. This is an attribute of Jehovah Infallible meaning, one not capable of erring or offending. Entirely exempt of mistakes, without any possibility of any errors or mis-

takes.

Perfection, restitution meaning: to restore a specific thing that has been lost or taken away. To restore to a former state of existing. The act of recovering to a former state, or posture. The act of making good, or of giving an equivalent for loss, damage, or injury. Putting the world in a holy and happy state. Whom the heavens must receive until the times of the restitutions of all things, Acts 3:21.

Chastening means: to punish for the purpose of reclaiming an offender. To purify from errors or faults. A means to bring back to a purified state. A reconciliation. A suffering of affliction for the purpose to purifying the soul for the Master's use. To be carnally minded is death: but to be spiritually minded is life, and peace.

Oh how happy we would be,  
If we could but Jesus see,  
And meet all those gone before,  
With sweet fellowship evermore,  
In that celestial place abode,  
Where we could with Jesus be.

Harville, Ohio.

The saints are the sinners who keep on trying.—Robert Louis Stevenson.

## NEWS ITEMS

### ASTORIA, ILL.

We, the Astoria Dunkard Brethren congregation, have decided to hold our lovefeast Oct. 14 and 15, and ask an interest in your prayers. We also invite all that can to come and be with us in these meetings.

Martha I. Harman.

### ENGLEWOOD, OHIO

Bro. David Ebling of Pennsylvania came July 23rd, and held a two weeks' series of meetings. Our brother gave us sound gospel messages each evening. The interest and attendance was very good, and we certainly can say all have been built up and brought nearer to our Lord. Bro. Ebling gave the warning, he has sown good seed. Now it is up to us to keep the seed growing that it may bring forth fruit in due season.

We were very glad to have Sister Ebling with us also during the meetings. May the Lord richly bless and strengthen them, both spiritual and physical that they may continue to warn sinners to flee the wrath to come.

Ivene Diehl, Cor.

## OBITUARIES

### IDELLA JANE WHIPPLE

Daughter of Isaac and Margaret Whipple, was born in Williams county, Ohio, Aug. 9, 1871. She de-

parted this life July 31, 1950, at the home of her daughter, Mrs. Harve Throne north of Alvordton, Ohio, at the age of 78 years, 11 months and 22 days.

On March 25th, 1894, she was united in marriage to John H. Clay, to them were given two daughters, Bernice May and Bertha Mildred. A foster son, Vernon Winters of Toledo, Ohio, was taken in their home at the age of eleven.

About the year 1898, she with her companion united with the Dunkard church, and lived true to that faith until death. The most of her life was spent Williams county, Ohio, with the exception of two years when she lived in North Manchester, Ind.

On August 17, 1917, the husband departed this life, leaving her to travel life's trouble-some pathway alone. Having a cancer she has been in failing health for several years and the last six months was confined to her bed.

She was one of a family of ten children, namely, Abram, Carrie, Charles, Willie, John, George, Albert, Mary and Maggie, these have all preceded in death except one brother.

In passing she leaves: the two daughters; the foster son, six grandchildren, a foster granddaughter, Mrs. Nina Edwards of Cape Girardeau, Mo.; 13 great grandchildren; her brother, John of Weston, Mich., and many nieces and nephews. Two of her granddaughters, Margaret Throne Rupp and Mary Mildred Hicks have passed to their home beyond.

The funeral was held in the Walnut Grove Church of the Brethren, interment in the Walnut Grove cemetery. Eld. Vern Hostetler had

charge of the service, using as a text Matt. 24:35, he was assisted by Bro. William Carpenter and Eld. Melvin Roesch.

Mother was tired and weary  
Of life, with its toils and care.  
Her rocker is silent and empty,  
Her form, is missing here.

Yes, once more our circle is broken,  
A loved one, been taken away,  
But our circle up in Heaven  
Grows larger day by day.

Her work, on earth is finished,  
Her life, with its pain is o'er,  
We believe she is sweetly resting  
On the banks of that beautiful shore.

Some day, when our life is ended  
If true, to our Savior, we've been,  
We shall clasp glad hands with our  
loved ones,  
And shake hands with Mother  
again.

In loving memory,  
Mrs. Malvern Hicks.

## CONCLUSIONS OF THE BRETHREN

### Annual Meeting of 1908

#### Church Name

The Grand Valley church, Colorado, petitions Annual Meeting, through district meeting of Northwestern Kansas and Colorado: As word "German" in our church name, "German Baptist Brethren" is no longer applicable to us, as a denomination, but is misleading and



in many places detrimental to our church work, and since there is another denomination by the name of "German Baptist," thus creating confusion, therefore we ask Annual Meeting, through district meeting, to drop the word "German" from our church name.

After referring the matter to a committee for one year, after much investigation, and ample discussion, with much unanimity and good feeling, the church name was by a large majority changed from "German Baptist Brethren Church" to "Church of The Brethren."

### Labor Unions

The Macoupin Creek church asks Annual Meeting, through district meeting of Southern District of Illinois, to reconsider the report of committee in Article 1 of 1904, and so amend that brethren may belong to such labor organizations as do not require them to violate any gospel principle.

Answer: Since the church has ever held sacred and inviolate her gospel principles against secret and oath-bound organizations, and all labor unions, and inasmuch as there is so much trouble

between labor organizations and capitalists, we consider it unwise and exceedingly dangerous for our brethren to unite with any labor union. See John 18:36; Phil. 2:15; and Art. 1, 1904, Annual Meeting Minutes.

### Annual Meeting of 1909

#### Sunday School Lessons

A. Since the international Sunday school lesson series not only fails to teach the greater part of the New Testament principles, but also does actual violence to some by the improper setting of the heading, Daily Readings, and Golden Texts, we, the Mechanic Grove church, ask Annual Meeting, through district meeting, to adopt independent Sunday school lesson texts so arranged that all the New Testament will be studied in a course of years, that the distinguishing doctrines of the Church of The Brethren receive special attention, so as to qualify all to give a reason for the observance of all things as taught and practiced by the Brethren. We also desire that the New Testament be held superior to the Old, as it is the "perfect law of lib-

erty."

B. Whereas the Church of The Brethren believes in, and stands for, the whole Gospel, and whereas some of its doctrines are excluded from the Sunday school outline, as they are given by the International Sunday school committee, we, the Chestnut Grove congregation, ask the district meeting of the First District of Virginia, to ask Annual Meeting to give us, through the Sunday school committee or otherwise, Sunday school outlines that will include all the doctrines of the Bible.

Answer: Passed by district meeting, asking that the Sunday school committee give us, at such intervals as they may deem best, lessons on such doctrines of the Bible as will take in all that are now not given in the International lessons, especially the doctrine of nonconformity to the world.

C. Since the Church of The Brethren has always held the New Testament as her standard of faith and practice, and since, by the use of the International lessons, she is constantly deprived of much important New Testament teaching in her Sunday schools, therefore the Lin-

ville Creek congregation asks her district conference, to petition General Conference to provide that, as soon as possible, the assignment of all Sunday school lessons be confined to the New Testament text only; and with the view of the impartial study of the whole of it, in Sunday school lessons; and that the Old Testament be used only as an auxiliary or help in the study, preparation, and teaching of New Testament lessons. The said congregation suggests that a committee of five members be appointed by this Conference to arrange a lesson course in accordance with the foregoing request.

Answer by Annual Meeting, Referred to the General Mission Board, and we authorize them to bring out such a course of Sunday school lessons as will best meet our needs.

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## THE GOSPEL OF JESUS CHRIST

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### The Only Safe Ground For Man's Salvation

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By Wm. Root

Part 2

Among Christians, not so-called Christians, there can



be no dispute as to the Gospel of Christ being a safe guide, by accepting the Bible we place ourselves beyond the reach of doubts, for it is a positive gospel.

Other creeds have books written by men, some have disciplines, confessions of faith, etc., such are substituted by man. Many place great confidence in these books of men, but we are not judged by men's books, but by the Book of books.

Jno. 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Many faiths, do not receive all the word of Christ, all his gospel, do not put into practice all he commanded to be practiced, yet they claim to be children of God. They claim him as their Saviour, we fear they will, yea we know they will fall under the judgment of his gospel, his word.

That word will judge an obedient life, as well as a disobedient life, think of the penalty of the rejected life, then think of the bliss awarded to the obedient life. Since the Bible is the only book by which we are judged in the last day, it is certainly

important that we seek its truth concerning eternal salvation, and is a safe guide.

In the history of mankind, it has never been unsafe to obey all that God has required, but it is very unsafe not to obey all the requirements laid down in Christ's gospel. Among true believers of the holy scriptures it is not questioned, as to whether there is a heaven or a hell, it is undisputed by them, non have a reason to doubt it, only infidels do that.

Why should men stumble here? Then some try, even professing Christians tell us that there is no fire in hell, preachers refuse to preach hell fire, yea some smooth preachers refrain from using the word hell in the pulpit, using rather hades, etc. Then some scarcely use the word devil, using the word Satan, well both names refer to the same old devil anyway, why try to soften his character, by refraining to use the word devil?

The same Bible that declares a heaven, declares a hell, you show me a man who does not believe in a future punishment, I'll show you one who does not obey the gospel. On the other hand



find a man who obeys, "that form of doctrine, once delivered unto the saints," you will find one who believes in a place of bliss for the righteous, a place of punishment for the wicked and sinners.

There is no question that the righteous occupy safe ground, it has never been questioned; but what about the unrighteous, do they occupy ground that is either right or safe? I Jno. 3:10, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Who then is safe? Who shall enjoy happiness in the future world? Those who obey all of the gospel of Christ. Can those who obey only a part of that gospel be safe? Verily no. The gospel has only one system of religion, man has many. We are confronted on every hand by conflicting theories concerning the Christian religion.

Some try to tell us all men are safe, a universal religion, others say that Christ built his church on the confession of Messiahship and that is all that is needed, without any obedience to what the

Messiah commanded. This condition is so true that the outside world has become so confused that thousands have grown seemingly indifferent, saying that there is nothing to religion, this is because Christendom have so cheapened it, so little required.

With all these theories, isms and cisms, afloat, yet there is a course that is unquestionably safe. With all this, mankind, because of their own lusts, "heap to themselves teachers, having itching ears," their ears are itching for untruth. If the scriptures teach anything at all they teach the safe way. Let us look at that way and what it teaches.

We will now give you what we will call the "Sevenfold Truths of the Gospel of Christ."

First, there is one God, who is the Father of us all, the Creator of all things, the only true and living God. In the account of the creation, which is confirmed or re-affirmed in the New Testament, which is the gospel of our Lord and Saviour Jesus Christ, we learn that he is the God of "Time." We read in Gen. 1, where God created the light which he called day,

also the darkness he called night, "And the evening and the morning were the first day," and so on until he had shown seven days, which concludes the week.

So we have these cycles or periods of time, which are days, weeks, months, years and centuries; spoken of in the Bible.

Then in Rev. 10:5-6, God shall declare that time shall be no more. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Yea God is one God, for, "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Jno. 1:1-3.

Not only is he the God of time, but he is the God of eternity. The word eternity

is found only one time in all the Bible. Isa. 54:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high place, with him also that is of a contrite and humble spirit, to revive the spirit of the contrite ones."

Volumes could be written in support of the truth of this one God, Father of all and the Creator of the universe and all that it contains. To dis-believe in such a God would be to dis-believe in the Bible at all. So we shall leave this the first of seven great truths of the Bible, with the few following thoughts. You who are Bible readers remember how God throughout the Old Testament declares himself, in such terms as: "I Am," "I Am God and beside me there is none else," "I Am the Lord," etc.

We should recognize that we belong to God, his prophet has proclaimed his word, "All souls are mine," "the soul that sinneth it shall die." Christ himself declares him to be the only true God. Jno. 17:3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

We leave the rest until another article.

Great Bend, Kans.  
(To be continued.)

## MEMORY GEMS

Remember that when you are in the right, you can afford to keep your temper; and that when you're in the wrong, you can't afford to loose it.—J. Graham.

A man's strength of character may be measured by his ability to control his temper, instead of letting his temper control him.—J. Sherman Wallace.

Nobody's ever whipped, or killed, or flat busted, or down and out until he says so himself and believes it.—Ray Norton.

## DEVOTIONAL LESSONS FOR SEPTEMBER

**Theme: New Testament Obedience And Good Works.**

**I. New Testament Obedience and Good Works.**

Memory verse, Gal. 5:6, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

Fri. 1—Gal. 3:1-10.  
Sat. 2—Gal. 3:11-19.

**II. New Testament Obedience and Good Works.**

Memory verse, Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Sun. 3—Gal. 3:20-29.  
Mon. 4—Gal. 5:1-6.  
Tues. 5—Gal. 6:1-16.  
Wed. 6—Eph. 2:1-10.  
Thurs. 7—Eph. 4:1-16.  
Fri. 8—Eph. 4:17-32.  
Sat. 9—Eph. 5:1-17.

**III. New Testament Obedience and Good Works.**

Memory verse, Eph. 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Sun. 10—Eph. 5:18-33.  
Mon. 11—Eph. 6:1-12.  
Tues. 12—Eph. 6:13-24.  
Wed. 13—Phil. 2:1-16.  
Thurs. 14—Phil. 3:1-15.  
Fri. 15—Phil. 4:1-9.  
Sat. 16—Col. 1:1-12.

**IV. New Testament Obedience and Good Works.**

Memory verse, II Thess. 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Sun. 17—Col. 3:1-15.  
Mon. 18—Col. 3:16-25.  
Tues. 19—I Thess. 4:1-12.  
Wed. 20—I Thess. 5:8-28.  
Thurs. 21—II Thess. 3.  
Fri. 22—I Tim. 2.  
Sat. 23—I Tim. 5:16-25.

**V. New Testament Obedience and Good Works.**

Memory verse, Titus 2:12, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

Sun. 24—I Tim. 6:1-12.  
Mon. 25—II Tim. 2:1-14.  
Tues. 26—II Tim. 2:15-26.  
Wed. 27—Titus 1:5-16.  
Thurs. 28—Titus 2.  
Fri. 29—Titus 3:1-11.  
Sat. 30—Heb. 2.



# BIBLE MONITOR

Vol. XXVIII

September 15, 1950

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## DILIGENT SCHOLARS

"Get wisdom, get understanding: forget it not; neither decline from the words of my mouth," Prov. 4:5. At this time of the year, our children and many of the young people are going back to school. In the complicated age we are living in, it is almost impossible to exist and fulfill one's duty without wisdom and understanding.

We can be thankful for the liberty to study and learn. However, it is extremely sad that, while so much effort and money is spent for school, there has so much entered into print and being talked in connection with our schools that neither leads to wisdom nor understanding. It is evident that Satan is busy that both natural and spiritual children will be influenced

in the way he wishes them to go.

These facts behoove every parent, teacher and in fact every accountable person to be on their guard that, they and those upon whom they have influence, may get wisdom and understanding and nothing else. We need to be careful and diligent to teach at all times not depend only upon the compulsory teaching of others.

This wisdom and understanding we need to get may be summed up in two classes: that which is necessary to live together and maintain a livelihood, and actually more important and lasting, that which directs us to know and best serve our Lord and Maker. Sorry to say too little attention is paid to the spiritual wisdom and understanding. May we urge our children to properly apply themselves so that

they may be able to meet the problems of life.

Although we may not realize it the majority of us are also attending spiritual schooling. With our regular preaching service, or Sunday school, and most of us attending revival meetings about this time of the year, besides our private devotions and Bible reading. We certainly are having opportunities for spiritual wisdom and understanding. Are we applying ourselves according to our opportunities? Are we growing in grace and the knowledge of truth? Are we more faithful and obedient servants of God than we were a year ago? If we cannot truthfully say yes, in the light of God's word, why not?

Are we good scholars? Are we striving not to forget His word? Are the words of His mouth becoming nearer and dearer to us? Are we growing obedient to His word so that we are profitable servants or are we still as disobedient unlearned beginners in the faith? "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not," Luke 12:40.

## THE GOSPEL OF CHRIST

### The Only Safe Ground For Man's Salvation

Wm. Root

#### Part 3

We wish to remind the readers of these articles, on this great subject, that in order to fully appreciate and grasp the truths set forth, you should follow every article, connecting them together, then when they are finished read them all at one setting.

In article two we had given you the first of the seven great truths of the gospel of Christ, that there is "One God, who is the Father of us all, the Creator of all things, the one true and living God." The second great truth is "There is only one Lord and Saviour, the only begotten Son of God; Our Redeemer, the Christ, the Head and founder of his Church."

We read in I Tim. 2:5, that there is "one God, and one mediator between God and men, the man Christ Jesus." This man Christ Jesus is one of the eternal God-head. I Jno. :5-7, "Who is he that



overcometh the world, but he that believeth that Jesus is the Son of God? This is he that come by water and blood even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

We bring these scriptures to show that Christ is the one Lord and that he is God. Jno. 1:1-4, "In the beginning was the Word, and the Word was with God, and the Word was God. The same as in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." And the 14th verse of the same chapter says, "And the Word was made flesh, and dwelt among us."

There is only one Saviour, which is this one Lord, Jesus Christ. Acts 4:11-12, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for

there is none other name under heaven given among men, whereby we must be saved."

God acknowledged this Christ as his only begotten Son. Matt. 3:16-17, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

God also acknowledged him at the mount of transfiguration Matt. 17:4-5, "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased hear ye him."

John, in his gospel records for us how that this one Lord was made known or manifested to John the baptist. Jno. 1:18, "No man hath seen God at any time; the only begotten Son, which



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is in the bosom of the Father, he hath declared him." And in verse 29 it says, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Then John said, after he saw his anointing of the Holy Spirit at the time of his baptism, "And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God." Reader do you be-

lieve in and accept this blessed Christ as the one Lord, the Son of God and as your Redeemer and Saviour?

By your accepting of this great truth is the one way, the only one way, you may have access to God the eternal Father. Jno. 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

He is our Redeemer and Saviour, "The New and Living Way." By Jesus Christ the sacrifice has been made in shedding his blood for our redemption. Heb. 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

This one Lord is the one door into the sheepfold, the haven of rest. Jno. 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He is the one "Way," through the gospel. Jno. 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Through him we have access to God. Eph. 2:13, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Eph. 2:18, "For through him we both have access by one Spirit unto the Father."

The gospel of Christ is according to God's own plan, the revelation of his Son. Eph. 3:11, "According to the eternal purpose which he purposed in Christ Jesus our Lord."

So it is my dear friends, by faith in Jesus Christ, Rom. 5:6, "For when we were yet without strength, in due time Christ died for the ungodly."

By believing in this one Lord and Saviour, we have the following precious promises, unto him we should commit ourselves. "Now

unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," Eph. 3:20. For this purpose he entered into heaven, "where he ever liveth to make intercession for us." Heb. 7:25, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Considering these things brethren

and sisters, let us hold fast our profession. Heb. 4:14-16, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

The third great truth of the gospel of Christ is "There is One Holy Spirit." Our Comforter, who is to guide us into the way of all truth, (the gospel).

Christ promised his disciples this one Spirit, as a Comforter. We shall give the proof of the assurance we have of this one Spirit, as Christ's children, for Christ assured his disciples, who were to teach all his commandments.

Jno. 14:15-17, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth: but ye know him; for he dwelleth with you, and shall be in you." Dear reader do you believe this great truth of the gospel of Christ, do you possess this Spirit, does he dwell with you, is he ever in you?

In the same chapter Jesus says, with regard to their love and obedience to him. "These things have I spoken unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14:25-26. What a precious companion we, as children of God, have in the Holy Spirit. How true that when we are tempted to go astray, he is ever near to bring to our remembrance the things which Jesus taught in his gospel. Look at the purpose, the mission of that Spirit.

Jesus said again, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom will I send unto you from the Father, he shall testify of me: And ye shall bear witness, because ye have been with me from the beginning," Jno. 15:24-27.

In our study of these things we see the beautiful harmony of the three persons of the eternal God-head, Father, Son and Holy Spirit. Then the Master reveals the mission of the one Spirit, as recorded in Jno. 16:7-11, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." Herein is revealed the Savior's own word, concerning the mission of the Holy Spirit. If we believe not this word, we disbelieve in one of the great truths of the gospel of Christ.

Three facts are revealed, "sin," the world contains much sin, "righteousness," men are righteous only in Christ Jesus, he stands for our righteousness, our perfection and redemption. "Judgment," all sin must



come to judgment. Let us now note what we must do to receive and possess this one Spirit. Peter said to the Pentecostians, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38.

Paul declares to the church, how they receive that Spirit. 1 Cor. 12:12-14, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."

So we are taught that we are baptized into the Holy Spirit, the one Spirit, just as Jesus taught his disciples to baptize in the great commission, Matt. 28:19. Much more could be said on this third great truth of the gospel of Christ, which is the only safe ground for our salvation, but we must pass on. In our next article, the fourth, which is: "There is

only one Church of Which Jesus Christ is the head."

Great Bend, Kans.  
(To be continued.)

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## NEWS ITEMS

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### MAILING LIST

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We are planning to revise the Mailing List soon. Please renew all expired subscriptions and notify us of any incorrect address at once.

—Editor.

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### QUINTER, KANS.

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The Lord willing the Quinter church plans to begin a revival meeting Oct. 15, and close with a Lovefeast Oct. 28-29. Bro. Paul Myers of Greentown, Ohio, will be the evangelist. May we all pray that souls may be saved and that the church may be led to a closer walk with God. We invite all who can come to be with us in these meetings.

Elma Jamison.

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### WAYNESBORO, PA.

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We, the Waynesboro congregation, of the Dunkard Brethren church, held our fall council meeting on Aug. 9, 1950, beginning at 7 p. m. Bro. Emmert Shelley opened the meeting, hymn No. 263 was sung, Bro. Shelley then read Psalms 27 and also led in opening prayer. This was followed by hymn No. 432. Our presiding elder, Bro. Henry Demuth, continued by reading a

portion of Jude and giving some spiritual thought on same.

The business of electing church officers was then conducted in a very spiritual manner. There was no change made in officers. At this time we had no new business. After business was finished hymn No. 81 was sung. Bro. Arron Hartman led closing prayer and then the meeting closed with "Praise God From Whom all Blessings Flow."

The Waynesboro congregation wishes to announce that our lovefeast will be held Oct. 22, 1950, with all day services, beginning with Sunday school at 9:30 a. m. A hearty invitation is extended to all who are able to be present with us, and also to attend our two weeks revival beginning Nov. 12, 1950. We expect to have Bro. Paul Myers with us for this occasion.

Ruby Sowers, Cor.

### WAUSEON, OHIO

We have arranged with Elder Otto Harris of Antioch, West Virginia to conduct our evangelistic meetings this fall; beginning Sept. 21 and closing Oct. 1; which will be the last Sunday of our meetings, also the day we have selected for our Harvest meeting.

Since our last report we enjoyed a very spiritual lovefeast on the third Saturday of May. The West Fulton church also enjoyed having the District Meeting of Dist. No. 2 convene here in April, a large delegation were present, and we appreciate the encouragement which these meetings have brought us.

We sincerely crave an interest in the prayers of the faithful in behalf of our evangelistic meetings,

and the work here at this place, and heartily invite any who can, to come and worship with us.

Sarah Roesch.

## OBITUARIES

### HENRY ST. CLAIR ROWE

Was born June 18, 1859, at Stanton, Va., and passed away at Fruita, Colo. where funeral services were held on June 17, 1950.

Bro. Henry was one of the charter members of the Dunkard Brethren church near Grand Junction, Colo., and held the office of deacon.

In the year of 1884 he was married to Hannah Angles Carpenter at Hutchinson, Kansas. They resided in Kansas until 1896, when they moved to Guthrie, Okla. They moved to Fruita, Colo., in 1904, where they lived the remainder of their lives, Sister Rowe having passed away several years ago.

In our privilege we had of enjoying the hospitality of the home a number of times, during our work with the folks in western Colorado, it brings a feeling of sadness to know that these dear ones have gone, yet we know and feel assured that it is far better for them. The friendly, brotherly fellowship will be long remembered.

Surviving is one son, Herman C., of Moab, Utah, and seven grandchildren.

Melvin C. Roesch.

## HONEST MEN CAN FIND THE TRUTH

If a man is really honest



before God, it does not take long for him to find out what is right and wrong. But if he will, his appetite, and his passions come in, and he cannot deny himself, he will quibble, equivocate, and excuse; he will argue that white is black and will finally trample on conscience, and go his own way whether right or wrong.

"When I was a boy," said President Finney, "almost every man used tobacco, and I among the rest. After I was converted I continued to use it. The practice was so common that the question as to whether it was right did not occur to me. I was as innocent as a baby about it. But once when I was holding revival meetings in New York city, I was one day filling my tobacco box from a paper I had just bought, when the gentleman, in whose house I was stopping, came into the parlor and said, 'Brother Finney, do you think it is right to use tobacco?' 'Right?' I said, 'Right? Of course it is not right, here, you take this tobacco and keep it till I call for it.' The minute the question was presented to me, I knew it was not right and I have never touched tobacco from that day to this. And I believe what success I have had in life has been due in a great measure to my manner of settling every such question. When I saw a thing was wrong, I gave it up at once and forever; and when I saw a course was right and my duty, I entered it without stopping to confer with flesh and blood.—Religious Telescope, selected by Sister Jamison.

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## OPPORTUNITY

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Wm. N. Kinsley

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The more opportunities we have, the greater will be our responsibilities or obligations we owe to our God, and humanity. According to history we have no record of any age or time that humanity could enjoy all the opportunities such as we have to-day with modern conveniences and liberties. Should we praise men or God for them. I Cor. 8:9, "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." "As we have therefore opportunity, let us do good to all men."



Gal. 5:14, "For all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself." We all have the opportunity to fulfill this scripture. Be not deceived: God is not mocked. For whatsoever a man soweth, that shall he also reap. For every man shall bear his own burden according as we make our decisions."

Matt. 26:14-16, "Judas Iscariot went unto the chief priests, and said unto them, what will ye give me, if I will deliver him (Jesus) unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

Luke 22. The chief priests and scribes sought how they might kill him. (Jesus). Then entered Satan into Judas Iscariot, being one of the twelve, and he went his way and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he (Judas) sought opportunity to betray him unto them in the absence of the multitude. So we have opportunity to do good or evil. Gal. 6:10, "As we have therefore opportunity, let us do good unto all men."

Christ hath redeemed us, (who will accept the offered terms of salvation) from the curse of the law, being made a curse for us. This was a great favor, and opportunity to all humanity. Mark 16:15-16, Jesus said unto the eleven apostles, "go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We have the opportunity to make the choice of life or death.

Rom. 11:22, "Behold therefore the goodness and severity of God . . . goodness if thou continue in his goodness, otherwise thou also shalt be cut off." For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace.

Rom. 6:3-5, "Know ye not, that so many of us as were baptized into Jesus Christ

were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Luke 7:29-31, "All the people that heard him and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, whereunto then shall I liken the man of this generation? And to what are they like? How about this generation of today? Many that say they believe and are saved but reject baptism, and say it is not essential to salvation, some making light of Christian baptism.

Mark 11:30, "Jesus said, the baptism of John, was it from heaven, or of men? Answer me. And they reasoned with themselves, if we say from heaven, He will say, why then did ye not believe him? But if we shall say,

of men; they feared the people: they answered and said unto Jesus, we cannot tell." This is the condition of some today.

Luke 20:4, Jesus said unto them (the chief priests, scribes and the elders) "I will ask you one thing; and answer me: The baptism of John, was it from heaven or of men? . . . . If we shall say, from heaven; he will say, why then believe ye him not? But and if we say, of men: all the people will stone us: and the answered they could not tell whence it was."

Mark 1:4-9, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Acts 2:36-38, 41, "Let all the house of Israel know, assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. When they heard this, they were pricked in their hearts, and said, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the

remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized."

Acts 8:12, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also, and he was baptized." Acts 8:36-38, "The eunuch said, see here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest." This was a great opportunity.

"He answered and said, I believe that Jesus Christ is the Son of God. And they went down, both into the water, both Philip and the eunuch and Philip baptized him. And when they were come up out of the water. . . . And he went on his way rejoicing." Rom. 10:10-9, "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. If we truly believe we do not ques-

tion the word which Jesus taught by precept and example. Acts 9:17-18, Ananias went his way, and he putting his hands on him, said brother Saul the Lord, even Jesus . . . hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And he received his sight, and arose, and was baptized.

Acts 10:47-48, "Then Peter answered, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 16: 31-33, "The keeper of prison brought them out, (Paul and Silas) and said, what must I do to be saved? And they said believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, and they spake unto him the word of the Lord, and to all that were in his house, and they took them the same night, and baptized them. Evidently they must



of taught them baptism yet some people think the apostle Paul did not teach baptism.

I Cor. 1:10-17, I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing. That ye be perfectly joined together in the same mind and in the same judgment. Is Christ divided? Or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus, Gaius, also the house of Stephanas, besides I know not whether I baptized any other. For Christ sent me not to baptize but to preach the gospel. This does not conclude that Paul did not teach baptism. Col. 2:12, Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

I Pet. 3:20-22, "While the ark was a preparing wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (by the answering of a good conscience toward God), by the resurrection of Jesus Christ, who is gone into heaven and is on the

right hand of God."

There is no work, nor knowledge, nor wisdom, in the grave, whither thou goest. For man also knoweth not his time. Heb. 9:27, "It is appointed unto men once to die, but after this the judgment." Our opportunity is now. The work opportunity means to us: a time favorable for a purpose; a seasonable time; a convenient time; a profitable time to act.; a suitable time combined with suitable circumstances.

Must we be to judgment brought?  
Yes, for every secret sin,  
And we receive our just reward,  
For all we have done.  
Yes, for every opportunity lost  
And answer in that day  
For the time we idle away  
And every word we say.  
Yes, shortly He will make known  
How we in judgment stand  
For the opportunities we neglected  
What shall our answer be?

Hartville, Ohio.

## THE SCHOOL PROBLEM

Yes, I distinctly remember the September morning of 1904 when I laid down my corn cutter in the field where I was cutting corn and came home to see our oldest child start down the road toward the schoolhouse on her first

day to school. How our hearts did leap for joy and yearn for the success in school for each one as they entered their school career. Especially was this thought emphatic as the first one meandered toward the schoolhouse. Our memories rehearsed many incidents of our former school days when with shining pail, as Shakespeare describes, we trudged along the road to school. Those care-free days. Is there ever a more opportune time in which the proper teaching of any individual can be more successful than in early life of a school boy or girl?

God bless the little children in the task that they are undertaking as they start to school in their early childhood. We long for their success and prosperity. As they pass out of our sight or step into the school bus we imagine their first contact with the teacher. How we yearn for a teacher who is interested in the welfare of our children, whose heart is inclined to be sympathetic toward the needs of children. Happy is that child whose teacher is adapted to the needs and disposition of childhood and who has im-

bibed the spirit of the poet in one of the primitive song books of Pennsylvania's public schools: "Bless me, this is pleasant, teaching public school."

We are thankful for the opportunities which our public school system affords us. Especially is this true of the first eight grades. We would not think of passing by this opportunity. We would be inclined to pass severe criticism on any parent who would refuse this elementary education to their posterity. In eager anticipation for the welfare of our children in their school duties, we supply the needed textbooks and other requirements of our school authorities. With keen interest we long and wait for favorable results and often are prone to pass undue criticism upon the teacher for delayed results. We expected immediate returns upon our investments. We want the best of teachers with the anticipation that as soon as possible our children shall have accomplished their school requirements. Our school system seemingly is well organized to carry out this design and in general we are much inclined to surrender into the



hands of our educators without any stipulations or reservations whatever our innocent children who with eager hopes and yearnings for success we have started to school.

The fact that our entire school system is saturated with modernistic ideas with regard to religious views, and also grossly steeped with atheism, gives us grave concern for the religious welfare of our families. The perplexing problem stands thus: How can I secure a good rounded out education for my children and evade baneful results of modern and atheistic ideas? and also that side-issue of the school curriculum which is not needful for a scholarly character?

It is not the object of this short and incomplete write-up to give an infallible solution to this problem. It is a problem of long standing fraught with many unsuccessful attempts. However, there is an underlying principle based upon the sure Word of God that is infallible. Its precepts, if carried out, will give a prestige that will not be questioned. It is this scriptural principle that I wish to uphold. The means

by which we may gain a foothold upon this rock may vary, but the one object and purpose is the same. For convenience I shall name some of the objectionable features which we encounter in our search for an education: 1. Athletics. 2. Immorality in our higher schools of learning. 3. Atheism in our text books. 4. The high school plays and shows.

The one underlying principle that will solve any question in full for each one and all of the above named features and activities is this: Refrain from all sinful indulgences. Stand aloof from that which degrades. Well do I remember when as a school boy in my first years of school the answer mother gave me when I told her the evil conduct of some of my schoolmates. Here was her solution. I prize it highly, "If all the other boys do that bad thing, don't you do it." From this admonition I learned the true manliness of being unpopular for a just cause. Yes, your son or daughter may become segregated or, as we sometimes say, ostracised; but there is nothing to lose and all to gain, even before they be-



come established in life. Courage to stand aloof from evil is a characteristic of manliness or womanliness that has never failed.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Titus 2:12.—Silvanus Yoder in The Gospel Herald.

### THE THRICE-TESTED LIFE

Temptation is common in every life. By it the Lord tests and qualifies us to fit into the great plan he has for us, and by it we may attain to great moral strength.

In Matt. 4:1-11 is recorded the initial temptation of Jesus, the Christ. He had been lifted to mountain heights spiritually, at his baptism. Now he must be further qualified for his ministry of service: that is, he must attain to a complete, spiritual manhood through an inaugural contest with the gigantic foe of his kingdom. But, also, "it behoved him to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertain-

ing to God, to make reconciliation for the sins of the people." Hence "he was led by the Spirit into the wilderness to be tempted of the devil."

Satan recognized him as the Son of God. But he knows he is hungry. He therefore uses this common experience as a point of contact and makes his first assault at the door of personal craving. He asks him not to trust God for the maintenance of life, but to use his power to make bread out of stones that he may eat and live. But Jesus' trust is supreme. He defeats Satan by the Word, saying, "It is written, man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Here is confidence, belief, trust. Where is ours, with our cribs full of the golden grain; our barrels, with the yellow meal; and our cellars with the season's gatherings, and into all of which the personal equation, the very practical "I" has figured largely? Where is ours with ready access to the Living Word of God's mouth? Be sure that anything whatsoever, that destroys a simple, childlike trust in a Heavenly Father's

tender care, is blighting an important side of our spiritual nature.

But Satan comes back. He is wary and wise. He now tempts Jesus to presume on his unswerving trust in God. He takes him into the Holy City, up to the pinnacle of the temple and says "If you are the Son of God, prove your trust in him by leaping from the temple, because it is written that he will give his angels charge over you, to bear you up and keep you from injury." But this temptation of presumption on God's care was defeated by the words, "Thou shalt not make trial of the Lord thy God." Here Jesus teaches that God's loving care for us is certain. It needs no testing. It would be a violation of faith to do so.

Although the devil is twice repulsed, he still pushes the battle. He knows his kingdom is in danger. Therefore, from a lofty mountain, he shows Jesus the world's kingdoms and promises him a gift of them if he will but worship him. Jesus no doubt sees in this a short cut to a kingdom, but not the kingdom that God had sent him to establish. This kingdom

is dedicated to God; hence he quotes, "Thou shalt worship the Lord thy God and him only shalt thou serve." The devil is conquered.

We have seen how, through the victory of implicit faith in God, this great temptation has exalted Jesus, and fully qualified him to minister and to succor.

But our Savior's earthly ministry is accomplished. He has overcome, John 16:33. He has passed through the heavens, Heb. 4:14. He has long since entered within the veil, Heb. 6:20, and has sat down on the right hand of God, Heb. 1:3. But his ministry of grace continues, Heb. 7:25. How wonderful is it all! He knows it all. He has done it all. Here is our tremendous responsibility, but glorious privilege. Victory made doubly sure, and salvation "to the uttermost" through the overcoming earthly life on the one hand, and the pleading life "within the veil" on the other. And in spite of the fact that the serpent crawls over every barrier, and temptation is everywhere, and sometimes awfully present, every Christian may appropriate this wonderful ex-



ample of our Savior's testing to the insurance of ultimate moral victory.

Human life has daily its "wilderness" of temptation, and its "valley of decision," Joel 3:14. It therefore behooves us all to set ourselves to learn well this lesson.—D. F. Warner in the Gospel Messenger. Selected by Sister Jamison.

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## FOXES' BOOK OF MARTYRS

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### Chapter Eight

The Tenth General Persecution under the Roman Emperors, A. D. 303:

In spite of all efforts made to destroy them by their heathen foes, the Christians increased greatly in numbers and in wealth. As they became stronger they threw off much of that humility and care to avoid notice which had distinguished them in the earlier ages. They began to build churches and to assemble in them for worship. This excited the envy of the heathen, and the emperor, Diocletian, was persuaded to begin a persecution against them.

Nicomedia, a city of Asia Minor, was the place where

the Christians were first attacked. The perfect, or governor of the city, marched with a number of soldiers to the Christian church, and forced open the doors. They then destroyed all the books and sacred vessels they found there, and afterward leveled the building to the ground. The emperor then issued an edict, commanding the destruction of all the other Christian churches and their contents. Another law followed, making Christians incapable of holding any place of trust, profit, or dignity, or of receiving any protection from the courts of the empire. One martyrdom was the immediate result of the publication of this edict; for a bold Christian not only tore it down from the place where it was put up, but reviled the name of the emperor for his injustice and cruelty. He was in consequence seized, severely tortured, and then burned alive. The Christian ministers were likewise taken and imprisoned, and it was even claimed that the emperor privately ordered the imperial palace to be set on fire, so that the Christians might be charged with the crime, and a pretext given



for carrying on the persecution with greater severity.

### **A General Sacrifice to Idols Commanded**

A general sacrifice was then commanded, which caused many martyrdoms. Among others, a Christian named Peter was tortured and then burned. Several deacons and presbyters were dragged from their homes, and killed in various ways. The bishop of Nicomedia, named Anthimus, was beheaded.

Such was the cruelty of their enemies, that no mercy was shown to age or sex, but women and children alike were slain. Many houses were set on fire, and whole Christian families perished in the flames. Others had stones fastened about their necks, and were driven into the sea. The persecution became general in all the Roman provinces; and as it lasted ten years, it is impossible to know how many were martyred, or to tell how they died.

Some were beheaded in Arabia; others devoured by wild beasts in Phoenicia; numbers were burned in Syria; many had their bones broken, and in that manner

were left to expire, in Capadocia. In Mesopotamia, Christians were hung with their heads downward over a slow fire, and so burned. In Pontus, a variety of tortures were used. In Egypt, some were buried alive in the earth, others were drown in the Nile, many were hung in the air till they perished, and numbers were thrown into large fires. Scourges, racks, daggers, swords, poison, crosses, and starvation, were made use of in various countries to destroy the Christians; and every invention was exhausted in devising tortures for them.

A town of Phrygia, inhabited entirely by Christians, was surrounded by a number of soldiers, in order to prevent any from getting away; the town was then set on fire, and the people perished in the flames or were killed while trying to escape.

### **Protesting Against The Slaughter**

At last several governors of the provinces represented to the imperial court that it was unwise to pollute the cities with the blood of the inhabitants, or to defame the government of the emperors with the deaths of so

many Roman subjects.

After this many who were held in prisons were saved from execution; but though not put to death, they were subjected to every kind of indignity. Many had their ears cut off, their noses slit, their right eyes put out, their limbs dislocated, and their flesh seared in conspicuous places with hot irons.

### St. Sebastian Shot With Arrows

Among those who lost their lives during this bloody persecution was Sebastian, a holy man who was born at Narbonne in Gaul, instructed in Christianity at Milan, and made an officer of the emperor's guard at Rome.

Sebastian remained a true Christian in the midst of idolatry, unaffected by the splendors of a court, and untainted by evil example. Esteemed by the most eminent, beloved by his equals, and admired by his inferiors, he lived happily, and kept his faith and his place, until the rigors of the persecution deprived him of life. He was informed against, and betrayed to Fabian, the Roman general, by Torquatus, a pretended Christian. Sebastian was of too high rank to be

put to death without the emperor's express command, so an appeal was made to Docetian.

The emperor, on hearing the accusation, sent for Sebastian, and charged him with ungratefully betraying confidence he had placed in him, by being, at heart, an enemy to the gods of the empire and to himself.

To this charge Sebastian answered, that his religion was of a good, not evil tendency, that it did not influence him to do anything against the welfare of the empire; and that the greatest proof he could give of his good will, was by praying to the only true God for the health and prosperity of the emperor.

Angered at this reply, the emperor ordered him to be taken to a field near the city, called the Campus Maritus, there to be shot with arrows; and this cruel sentence was immediately carried out.

But a few Christian friends, who came to the place of execution to bury Sebastian's body, perceived signs of life in him, and moving him to a place of safety, he in a short time recovered.

This, however, only prepared him for a second mar-



tyrdom for as soon as he was able to walk, he placed himself in the emperor's way as he was going to the temple. The unexpected appearance of a man supposed to be dead, naturally startled the emperor, nor did his words less astonish him; for Sebastian sternly reprov'd the tyrant for his various cruelties, and for his unreasonable hatred of Christianity.

As soon as Diocletian had recovered from his surprise, he ordered Sebastian to be seized, carried to a place near the palace, and beaten to death; and in order that the Christians should not again help him back to life, or even bury his dead body, he ordered that it should be thrown into a deep ditch. Nevertheless, a Christian lady, named Lucina, found a way to remove his remains, and bury them in the catacombs.

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### THE CHRISTIAN VOYAGE

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"For they that say such things declare plainly that they seek a country," Heb. 11:14. The Christian is a pilgrim, a constant, ever moving traveler toward a goal; a destination, a country that is an heavenly, the Eternal City, the land of rest. The hope of reaching that point is the impelling force of his movement. Israel left the land of Egyptian bondage harnessed, and with their keading troughs and unleavened dough, provision for at least the beginning of their journey toward the land of milk and honey. Noah, before embarking on his watery voyage of deliverance, was told by God to gather and take unto him of all food that is eaten, this to provide for his living cargo during the 150 days of his sojourn on the face of the the waters. Joseph the kindhearted man of God, before he sent his brethren on their homeward way, commanded that their sacks have provisions in them for their journey.

Great ships do not leave their ports for a distant land without abundant provisions in their storage. Were we contemplating a journey to a distant point in our land, what is needed there and along the way would be among the things needing consideration; also is the conveyance safe, do I have a knowledge of the way, and



is my pilot efficient. One thing of perhaps equal importance would be to leave back all unnecessary luggage that would be excessive weight and a hinderance to safe and easy travel, resulting in a too late arrival at the point we aim to reach. So on this journey from the bondage of sin and evil toward the heavenly Canaan, the traveler must see that the ship is safe, that the necessary provisions are on board at least for the launching out and the first lap of the trip. For it is quite probable that if the journey is a long one there would be need for refueling and replenishing along the way. So having embarked upon the ship of Zion, and having left behind the weights of sin, we now begin to stock up on the essential provisions of the way.

As we pass along, can we think of some of the many things so needful for a sure and safe arrival? Having eliminated the heritage of sin through the redeeming power of the blood of Christ and washing of regeneration, what shall I need along the way? One thing, perhaps first and foremost, God having loved me so that He

gave His Son to die for me, shall I not need to have love for Him and for those that are His, and even for my enemies as he taught? Yes, a practical and compassionate love as shown by the good Samaritan, Luke 10:33. No doubt one thing I will need along the way is patience: a quality in which we possess our souls. Humility and freedom from self-conceit no doubt will please my Pilot well; for to the humble He has promised grace and favor sufficient. I probably need no commanding power over my fellowmen, as God commands and man entreats. I will need God's Holy Spirit to enlighten and direct me. I will need to be wise as the serpent and as harmless as the dove. I will need to be merciful so that I may receive mercy along the way. Certainly I will need to be blameless and harmless in the midst of this crooked and perverse nation so that the end of the way I may reach.

That country far from mortal sight

Which, oh, by faith I see;

That land of rest, the saints' delight,

That heaven prepared for me.

David A. Skiles in  
Testimony of Truth.

Character is not what we were, but what we are.

### THE CLASSICS

I've walked through marbled corridors

And viewed the works of art,  
The ageless masterpieces of  
The artist's hand and heart.  
I've heard the classics rendered—  
Greatest of the symphonies—  
Been enraptured and ennobled  
By their wondrous melodies.

But never yet has art improved  
On nation's handicraft  
In her world-wide laboratory  
By the master workman staffed.  
Nor has a melody appealed  
As strongly to the ear  
As the symphonies of nature  
When the soul is tuned to hear.  
Selected.

Would you fear to have your  
windows open

Three times each day,  
If sinners saw that you were kneeling  
Three times to pray?

Would you offer up a bold petition,  
If well you knew  
That awful den of roaring lions  
Awaited you?

The lesson taught is not of offer  
A world-wide prayer:  
'Tis duty first, and then the promise  
Of heavenly care.

### SENTENCE SERMONS

However dark and profitless, however painful and weary, existence may have become, life is not done, and our Christian character is not won, so long as God has

anything left for us to suffer, or anything left for us to do.—F. W. Robertson.

The theater is the Devil's substitute for prayer meeting. The Christians leave their Bibles at home.

The measure of life is not in years, but in thoughts, words and deeds.

Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars.

Self distrust is the cause of most of our failures.

If men cannot believe in Christians whom they have seen, how can they believe in Christ, whom they have not seen?

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—We Should Glory in the Cross of Our Christ. Gal. 6:1-18.  
Oct. 8—He is Writing to the Saints at Ephesus. Eph. 1:1-11.  
Oct. 15—Ye Were Sealed With that Holy Spirit of Promise. Eph. 1:12-23.  
Oct. 22—What We Were by Nature, What We Are by Grace. Eph. 2:1-11.  
Oct. 29—We are Called by Good Works. Eph. 2:12-22.  
Nov. 5—The Hidden Mystery. Eph. 3:1-10.  
Nov. 12—And to Know the Love of Christ. Eph. 3:11-21.

- Nov. 19—He Exhorteth to Unity. Eph. 4:1-16.  
 Nov. 26—Thanksgiving. Praise God, His Great Works, His Benefits. Psal. 66:1-20.  
 Dec. 3—Put On the New Man. Eph. 4:17-32.  
 Dec. 10—After General Exhortation. Eph. 5:1-16.  
 Dec. 17—Christ's Love For His Church. Eph. 5:17-33.  
 Dec. 24—Christmas. Christ's Birth and Kingdom. Isa. 9:1-21.  
 Dec. 31—Obedience in the Lord, For This is Right. Eph. 6:1-24.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Elijah Fed. I Kings 17:1-16.  
 Oct. 8—Elijah Meets Obadiah and Ahab. I Kings 18:1-16.  
 Oct. 15—Baal's Prophets Tested. I Kings 18:17-39.  
 Oct. 22—Naboth's Vineyard. I Kings 21:1-14.  
 Oct. 29—Elijah Divides the Jordan. II Kings 2:1-11.  
 Nov. 5—The Widow's Oil Multiplies. II Kings 4:1-9.  
 Nov. 12—Namaan the Leper. II Kings 5:1-14.  
 Nov. 19—Hezekiah's Days Lengthened. II Kings 20:1-11.  
 Nov. 26—Thanksgiving. Psal. 103.  
 Dec. 3—A King's Proclamation. Ezra 1:1-11.  
 Dec. 10—Courage To Do Right. Dan. 1:1-21.  
 Dec. 17—Deliverance From Danger. Dan. 3:1-30.  
 Dec. 24—Christ is Born. Luke 2:8-20.  
 Dec. 31—The Innocent Protected. Dan. 6:1-28.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## CHRISTIAN CONDUCT

A number of the chapters of the book of James are filled with various standards of Christian Conduct. Human nature is slow to take advice from others even from the Word of God. We often do not realize that the more we know, or have the opportunity of knowing, the more that is expected of us.

While in our human bodies, we are apt to transgress the commandments of God and if we do not sincerely ask forgiveness, we will be held accountable. We may not fall every day but usually we do stumble perhaps more than once in a day. Satan is busy with devices to tempt us so that we will not honor and glorify God each day.

We stumble in various ways: not only with our feet but also our hands and per-

haps mostly with our tongue. The weak may stumble easier because they have feared to attempt hard or difficult problems and therefore have not become strong through experience. A good way to develop strength is to do the difficult and undesirable tasks first and leave the simple tasks for afterwards when we may be tired and worn. These principles apply also in the Spiritual life.

The word, tone and time of the tongue is perhaps the most difficult task of all for human beings to perform. If we tackle it with vigor, as a difficult task which we are determined to master, the problem may be simple through the guidance of the Holy Spirit. The tongue has caused sorrow, trouble and problems ever since the events in the Garden of Eden.

Perhaps man's greatest

difficulty is that he is trying to send sweet and bitter words from the same heart. Can we be followers of God and allow foolish, vain or bitter words to proceed out of our mouth? "Speak not evil one of another, brethren," Jas. 4:11. As brethren we should be especially careful of our speaking of one another. We should not speak evil or even with a bitter feeling of anyone but we are commanded to be especially careful of our attitude toward one another, as brethren. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:31-32.

However, there are times when we need to warn, even our brethren, of their evil ways when they are departing from the commandments and principles which are contained in God's word. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with

grace in your hearts to the Lord," Col. 3:16. The ability to give the scriptural advice to man, with various temperaments and dispositions, is a talent well worth our study and meditation. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man," Col. 4:6. If we can say anything that will help our brother we will certainly be blessed for it but we must be careful that we do not say anything that will harm him.

God will do His part toward our growing in grace and the knowledge of the truth but there is something for us to do also. As we draw nigh to Him we will understand more of His instructions. As we strive for clean hands and a pure heart, God will marvelously direct us. Worldly amusements, pleasure and laughter are no help to those who are busy on the heaven-ward way. "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded," Jas. 4:7-8.



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**LIFE**

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J. F. Marks

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It wonders me if we are thoughtful enough about life unto greater life. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. 2:7. It was the purpose of the great living God that man should enjoy the garden of Eden forever by being sustained by the tree of life. It was decided by human flesh through disobedience that death on earth would be the result, even unto our day. Because of disobedience Adam and Eve were expelled from the happiness of the garden of Eden.

Today we have much suffering and many shortened lives through disobedience to God. Not all go through death in this way. God gave life, back in the garden of Eden, today His powerful hand can call anyone at any time from life in this world. How many realize the great importance of being prepared for death. Life in this world is like a shadow and a vanishing vapor.

Let us look at the great life of Noah, his obedience to God in a day of great wickedness. He and his family only, survived the flooded earth. Just to think how God called an end to disobedience and wickedness. We can see His protecting hand over the obedience. We could refer to many in the old dispensation, who lived great lives, that had God's protecting hand over them.

Above everything except God, we want to look to the Lord and Savior, Jesus Christ, who came to earth after 400 years of silence and darkness. He healed the worst kind of disease such as were known in that day as incurable. He brought sight to the blind and went as far as to bring life to the physical dead. We believe He did this to show His power, that men would accept Him and thus they may see, how they could be spiritually healed and be saved unto eternal life.

The purpose of His coming was that we may have life and have it more abundantly. This eternal life is far too great for us to fully realize in this fleshly body, yet we must come in contact with it while in this world.



**BIBLE MONITOR**

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In this world great effort is put forth to sustain life in this body. How much effort is put forth to live an adequate life in Christ Jesus. We need the spiritual life of Christ manifested in the world, this can be obtained only by accepting the plan of salvation. The spiritual life leading on to eternal life is sustained by the word of God. It is secured through faith in Christ and it brings us dead to sin. "For to be carnally minded is death; but to be spiritually minded is life and peace," Rom. 8:6.

The apostle Paul says we

pass from death unto life if we love the brethren. During Christ's life He loved all humanity and He led man to spiritual life, which means much more than many people think. It cannot be fully realized until we possess it. We cannot gain eternal life in heaven without possessing it in this world.

We might look at life as a heritage. We are permitted to live through God's mercy. We are permitted to obtain spiritual life and be saved in eternity through His mercy. Do we fully realize what the spiritual life is, or its greatness and its change from life in this world alone. What a great treasure, so precious, so far above everything else that we can gain in this world. It is far too great to compare with all the perishing things of this world combined.

What a glorious thought: eternal life in the great beyond, no tears, no sickness, no pain or strife, a prepared place for a prepared people. We are told how glorious a place yet we have more to find out than we know. No sin will enter. Christ has gone back to prepare for the faithful.

Today we have the privilege, to read and learn about many faithful men of long ago, whose lives were truly devoted to God. If we are true and faithful we will be permitted to meet them in the great city of God. A city four-square, the wall of jasper, and the streets paved with pure gold. We think of some who we believe have done their best in their efforts in this life. Let us ever be mindful what it means to live the spiritual life, unto eternal life. How important it is to have spiritual life through Christ Jesus, our Saviour.

Rd. 1, Felton, Pa.

## JOSEPH A PRISONER

George Dorsey

(Continued from Aug 1st  
page 19.)

After Joseph was sold, he went with the Ishmeelites to Egypt. He found himself under different environment. The Egyptians were dark-skinned people speaking a different language, living in houses, and worshipping idols in temples. How strange these things must have seemed to this

boy, who had always lived in a tent.

The Ishmeelites took him to the city where the king lived, and there they sold him the second time to an officer in the king's army. Imagine how Joseph felt when his own brothers sold him, and now he is sold to a dark skinned man. But he was a sensible boy, and tried to be obedient to his new master. His new master was named Potipher. God did not forget Joseph. God blessed Potipher's house because of Joseph. Potipher took a special notice to Joseph, he saw in him a loving, cheerful, and obedient spirit. He also notice that Joseph was honest and had a good understanding of business affairs. After a while he gave all the oversight of his household and his riches into Joseph's care. Although God blessed Joseph, he did not forget God. Joseph was a slave in name only, for in reality he was caretaker of his master's wealth.

There came a sudden change in Joseph's life. Potipher's wife was not a good woman, and she tried to persuade Joseph to do wickedly. Because he would

not, she finally became angry with him and accused him falsely to her husband. Potipher believed the lie that she told, and to punish Joseph he cast him into the king's prison. Joseph was again suffering for other people's sins, but he trusted God. God was preparing Joseph for the day when his dreams should come true. Joseph did not fret and pout because of trouble. He showed a cheerful spirit even in prison. He soon attracted the attention of the prison keeper. The keeper soon decided Joseph was the one he needed, to help care for the other prisoners. Joseph was so faithful that the keeper gave him full charge of the other prisoners.

About this time the king of Egypt became much displeased with two of his special servants—the chief butler and the chief baker. Because of his displeasure, he put both of them in prison, and Joseph cared for them there. One morning Joseph came in, and found these men unusually sad. “Why do you look so troubled?” he asked. They answered him, “We have had strange dreams, and there is no one to tell us the meaning of them.” Joseph said unto them, “God knows the meaning of your dreams. Tell me what you have dreamed. The chief butler was first to tell his dream. He said, “I saw a grapevine with three branches, and while I looked upon it the buds shot forth and became blossoms, and then the blossoms became clusters of grapes. Then I squeezed the juice of the grapes into Pharaoh's cup, which I held in my hand, and gave it to Pharaoh.” Joseph said unto him, “This is the meaning of your dream: The three branches of three days; after that time you will be restored to your former position in the king's palace. But think of me, and show kindness toward me when all is well with thee again, make mention of me unto Pharaoh, and bring me out of prison: for I have been stolen from my people, and they have put me here in prison for no wrong doing of mine.” The chief baker now told Joseph his dream when he saw that it went well with the chief butler. He said, “There were three baskets upon my head, and in the uppermost one were all kinds of bake-meats for Pharaoh. While



I held them the birds ate the bakemeats out of the uppermost basket."

Through the wisdom of God, Joseph told the meaning of this dream also. He said, "In your dream the three baskets are three days also. At that time the king will take you from prison and hang your body on a tree, and the birds will eat your flesh."

Three days later Pharaoh held a feast for his servants in honor of his birthday. During the feast he removed both the chief butler and the chief baker from prison. He hung the chief baker as Joseph said he would, but the chief butler was restored to office again. However the chief butler forgot about Joseph for about two years.

Even though people forgot about Joseph, God was watching him. Joseph had faith enough in God, that when He saw fit, He would remove him from prison. So we should serve God under all circumstances, and not be ashamed to witness for Him even though things may not always go well with us.

Salisbury, Md.

## FOR BEHOLD ALL THINGS ARE BECOME NEW

Wm. N. Kinsley

II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Luke 16:16, "The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man passeth into it." For Christ is the end of the law. For the law was given to Moses, but grace and truth came by Jesus Christ.

Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth." Eph. 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make himself of twain one new man so making peace." Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature." There is no salvation in the law or the prophets.

Acts 4:12, Jesus Christ of Nazareth whom God raised

Blessed be ye poor: for yours is the kingdom of God.

from the dead, "Neither is sin." Rom. 7:6, "That we there salvation in any other: should serve in newness of for there is none other name Spirit, and not in the oldness under heaven given among of the letter."

men, whereby we must be Eph. 4:17, 20-25, "This I saved." John 3:5-7, "Jesus say therefore and testify in answered, Verily, verily, I the Lord, that ye henceforth say unto thee, except a man walk not as other Gentiles be born of water and of the walk, in the vanity of their Spirit, he cannot enter into mind. But ye have not so the kingdom of God. Marvel learned Christ: If so be that not that I said unto thee, Ye ye have heard him, and have must be born again." V. 14- been taught by him, as the 15, "As Moses lifted up the truth is in Jesus; That ye serpent in the wilderness, put off the former conver- even so must the Son of sation the old man, which is man be lifted up: That who- corrupt according to the de- soever believeth in him ceitful lusts; and be renew- should not perish, but have ed in the spirit of your mind; eternal life." and that ye put on the new

Rom. 6:3-6, "Know ye not, man, which after God is that so many of us as were created in righteousness and baptized into Jesus Christ true holiness."

were baptized into his death: Christ hath redeemed us Therefore we are buried from the curse of the law, with him by baptism into being made a curse for us. death: that like as Christ After that faith is come, we was raised up from the dead are no longer under a school- by the glory of the Father, master. For we are the even so we also should walk children of God by faith in in newness of life. For if Jesus Christ. For whoso- we have been planted to- ever shall call upon the name geth in the likeness of his of the Lord shall be saved. death, we shall also be in the Col. 3:10, "And have put on the likeness of his resurrection: the new man, which is re- knowing this, that our old newed in knowledge after man is crucified with him, the image of him that creat- that the body of sin might be ed him."

destroyed, that from hence- Seeing that you have put forth we should not serve off the old man with his



deeds. II Tim. 2:19, "Let every one that nameth the name of Jesus Christ depart from iniquity." The Lord knoweth them that are his. Col. 3:17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Let the peace of God rule in your hearts. Phil. 2:5, "Let this mind be in you which was also in Christ Jesus. V. 10-11, "That at the name of Jesus every knee should bow and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Acts 3:22, "For Moses truly said unto the Fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Heb. 8:13, "In that he saith, a new covenant, he hath made the first old, now that which decayeth and waxeth old is ready to vanish away." Heb. 10:20, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us."

Heb. 1:10-11, "Thou, Lord, in the beginning hast laid the foundation of the earth; and

the heavens are the works of thine hands: they shall perish; but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Rev. 21:1, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." And he that sat upon the throne said, behold I make all things new, for these words are true and faithful. We are looking forward for the new way of life.

Rev. 14, Lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand. They sung a new song before the throne. These are they which followed the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. Let us be glad and rejoice: For the marriage is come. Blessed are they which are called unto the marriage supper of the Lamb.

Heb. 9:15, "Then said he, lo, I come to do thy will O God. He taketh away the first, that he may establish the second. For this cause he is the mediator of the new



testament, that by means of and for looking after those death, for the redemption of things which are coming on the transgressions that the earth."

were under the first testa- Why be so much concern- ment, they which are called ed about the law, and the might receive the promise of prophets, and the old fathers eternal inheritance. For who have passed on and have where a testament is, there served their age and time, must also of necessity be the and about the old paths death of a testator. For a which were to direct them in testament is of no strength their age and to the time of at all while the testator liv- Jesus? There is no salva- eth. Whereupon neither the tion in the law or prophets or first testament was dedicat- in any man, save Jesus ed without blood; almost all Christ. But we should be things are by the law purged concerned about the mes- with blood: and without sage or words of Jesus what shedding of blood is no re- he would have us to do. May mission. So Christ was once we say, as the apostle Paul, offered to bear the sins of "Lord what wilt thou have many. He that abideth in me to do?"

the doctrine of Christ, he The same Jesus lives yet hath both the Father and the and is concerned about every Son.

I Jno. 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This by precept and example what Jesus the first and the last, he wants us to do, to get in whose Spirit shall guide us favor and fellowship with safe home. We are living or him, only by obedience to his coming to an age when will can we come in favor, people are much interested that his grace may reach us. or concerned about prophec- To prophesy is to tell future ies, and have great fear of events. The acts of foretell- things coming upon the ing or preaching. To fore- earth. Luke 21:26, "Men's warn people of their future hearts failing them for fear, destiny. One inspired or in-

structed by the Spirit of God to teach. A servant of the Lord moved by the Holy Spirit. If any man have an ear let him hear what the Spirit saith unto the churches. Rev. 20:11, And I (John) saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. Behold I make all things new. And I saw a new heaven and a new earth." He that overcometh shall inherit all things.

## HYMN

Toiling for Jesus in peace or in strife

Living for Jesus I am hid in his life,  
Trusting in Jesus my hope and my light,

Jesus my Savior will faithfully guide

Walking with Jesus his hand holding mine,

Trusting in Jesus, oh peace most divine,

Living for Jesus his will all my own,

Waiting for Jesus to guide me safe home.

Hartville, Ohio.

## A STRONG TESTIMONY

The following I clipped from "The Life of Faith," an English publication coming to my home: As a child I had not been accustomed to family worship, and I re-

member still the deep impression made upon me when staying in a home where it was the rule for the family to assemble night and morning to remember Him who is the giver of all. That impression never left me, and when I became a mistress of a home, morning and evening prayer was the rule of the house, and has continued so now for over thirty-two years. It is with very great thankfulness to God that I testify to the source of blessing this rule of regular family worship has proved to us all. Looking back over the thirty-two years, I see all our five children (four daughters and one son) converted and happy in the Lord's service. Also, many of our servants have confessed Christ. My experience has taught me that from the earliest years children can be present at family worship. When our family was young, the Scripture portion was read, with the notes upon it, from Our Own Magazine, followed by one of the stories. During later years the notes given for the Scripture portion in The Life of Faith, under the heading, "Worship in the Home," are read, preceded by a hymn

from "Hymns of Consecration and Faith." Extemporary prayer then followed, led often by the younger members.

Taking into consideration the rush in which many live it will be thought almost impossible to start family worship, but where circumstances will not permit the father to be always present, the mother can always look to God to help her to take his place, and thus bring down blessing upon her house. May no mountains of difficulty deter any of my brothers and sisters from entering upon this "reasonable service."

The above is given for two reasons: First, the writer attributes the fact of her children all being in Christ to her family worship, as much as to any cause. In this day, when many of the children are not in Christ, I am wondering in how many of such homes family worship has long since been dropped. The question of time is no excuse. Where there is a real desire, the worship will be observed.

Second, we sometimes wonder wherein is the weakness of the church in the world. It may not all be in

a lack of worship, but when, through family worship, the servants about our home accept Christ, it clearly shows that home religion is a greater factor than we at first thought.

The decadence of family worship is today a great cause of alarm, and a revival of devotion, morning after morning and evening after evening, would be a blessing to mankind and a glory to God.

Galen B. Royer in Gospel Messenger, Sel. by Sister Jamison.

### I SAW A SLAVE

In my boyhood days on my father's farm I came in contact with colored laborers who were ex-slaves and who often told of their experiences on the old plantations of the South. But long before my time slavery had been abolished and so there were no more slaves in America, I thought. But strange to say, as I was traveling on the train from Pittsburgh to Chicago, I saw a slave. He was sitting right across the aisle from me, his skin was fair, and I am sure he did not suspect that I knew he was a slave. It is



quite probable that he did not think of himself as a slave either. I did not realize it at first as he sat down and began to smoke, for there were others in the car doing the same think.

I do not appreciate cigarette smoke at any time, but it is especially repulsive to me in a supposedly air-conditioned car where it has no chance to escape. And so when a neighbor begins to smoke I wait longingly for the relief that comes when he tramps out the fire with his shoe. But it soon became apparent that such hopes were not soon to be realized, for my fellow passenger lit a new cigarette almost as soon as he discarded the one he had been smoking. He was evidently a chain smoker and so I had little relief except when I stepped out of the car for a short time or when the doors were opened at the station stops and we were treated to some waves of fresh air.

I suppose the chain smoker is so called because his smokes follow each other like links in a chain. But I thought I saw something more in the term, for it seemed clear to me that my neighbor across the isle was

by the chains of a pernicious habit. And so I concluded that a "chain smoker" could well be designated by the simpler term of "slave." I am wondering though if my fellow traveler was a slave of his own choice, or if he was the victim of the tobacco interest which lure their victims into the bondage of Lady Nicotine by their well-planned and persistent propaganda in the form of clever and colorful advertisements. That they have succeeded in selling their habit-forming products to an increasingly large clientele of youths and adults is only too well proved by statistics.

So ensalved do people become to the tobacco habit that if necessary they would no doubt gladly "walk a mile" to satisfy their cravings. I too, felt like walking a mile—to get some fresh air and to ventilate my smoke-filled clothes. Yes, there are not only slaves in our land, but slavery is on the march and claiming more and more tobacco victims each year. We wish that it could be said that we as Christians are free from this bondage and that no one contributes in any way to the production of the raw materials that the

tobacco industry uses to make slaves of people.

"Whatsoever ye do, do all to the glory of God." I Cor. 10:31.—Selected.

The Christian Monitor.

## FOXES BOOK OF MARTYRS

### Chapter VIII cont'd.

#### Christians Refuse to Bear Arms

Many of the Christians thought it wrong to bear arms under a heathen emperor; because they were obliged, with the rest of the army, to be present at idolatrous sacrifices before the idols, and were compelled to follow the imperial standards, which were dedicated to the heathen deities. Such reasons caused many to refuse to enter the imperial army, when called upon to do so for the Roman law obliged all young men, above a certain stature, to make several campaigns.

Maximilian, the son of Fabius Victor, being pointed out as a proper person to bear arms, was ordered by Dion, the proconsul, to be measured, that he might be enlisted in the service. Max-

imilian, however, boldly declared himself a Christian, and refused to do military duty. Being found of the required height, Dion gave directions that he should be marked as a soldier, according to the usual custom.

Dion, wishing to save the young man's life, advised his father to use his authority over him, in order to make him obey; but the father replied, "My son knoweth that which is right for him to do." Dion then demanded of Maximilian, if he was yet disposed to receive the mark. To this the young man replied, he had already received the mark of Christ. Have you? exclaimed the proconsul furiously, then I shall quickly send you to your master; and calling a guard he ordered them to take Maximilian and cut off his head.

At the place of execution, the young martyr exhorted those who were Christians to remain so; and such as were not, to embrace a faith which led to eternal salvation. Then addressing his father with a cheerful countenance, he asked that the armor intended for himself might be given to the executioner; and, after taking leave of



him, said he hoped they should meet again in the other world, and be happy through all eternity. Then with patience he received the stroke which ended his life.

### A Father Sacrifices His Own Son

Vitus, a young Sicilian of good family, became a Christian through the teaching of a nurse who took care of him when a child. The young man's father, whose name was Hylas, used every effort to make his son return to the worship of the heathen gods. Failing in this, the father seemed to lose all the natural affection of a parent, and informed against his son to Valerian, governor of Sicily, who was very active in persecuting the Christians at this time.

Valerian sentenced the young man to be scourged, and after this had been done with great severity, sent him back to his father, thinking that what he had suffered would make him change his faith. But in this he was mistaken; and Hylas, finding his son still holding the same opinions, sacrificed the human instincts of a father to his heathen superstitions, and prepared to send his son

back to the governor. On being warned of this Vitus escaped to Lucania, where he was seized, by order of Valerian, and put to death. His nurse, Crescentia, through whose teaching it was that he had become a Christian, and Modestus, a man who escaped with him, were martyred at the same time.

### Victor, A Christian of Massilia.

Victor, a young man of Massilia, a city of southern Gaul, was a devout Christian. Much of his time was spent in the work of the church, and in assisting its poorer members. He was at last charged with offending against the superstitions of the pagan priests, seized by the emperor's order, and brought before the judge for trial.

The magistrate examined the prisoner, and after he had finished questioning him, advised him strongly to return to the worship of the heathen gods, and not to lose all the advantages he might enjoy by gaining the emperor's favor. Victor replied that he was a servant of Christ, and that no position offered him by an earthly prince should interfere with



his duty to the King of Heaven.

For this bold reply, Victor was sent to the emperor to receive his final sentence. When the young man was brought before him, Maximian commanded him, under the severest penalties, to sacrifice to the Roman idols. On his refusal, he was ordered to be bound and dragged through the streets. During the execution of this sentence, he was treated by the brutal mob with great cruelty. Remaining firm in his belief in spite of the violence of the crowd, the young man was next ordered to be put upon the rack.

Victor heard his dreadful doom with a shudder, but turning his eyes toward heaven, prayed to God to give him courage; after which he bore the tortures with wonderful patience. When the executioners became tired he was taken from the rack and carried to a dungeon. During his confinement, he converted the jailers, named Alexander, Felician, and Longinus; this coming to the knowledge of the emperor, he ordered them immediately to be put to death, and they were beheaded accordingly.

Victor was afterward again put to the rack, beaten with clubs, and then sent back to his dungeon. Being a third time examined concerning his religion, he made the same answers. A small altar was then brought, and he was commanded to offer incense upon it; but instead of doing this he boldly stepped forward, and with his foot overset both altar and idol.

The emperor Maximian, who was present, was so enraged at this, that he ordered the foot with which he had kicked the altar, to be immediately cut off; and Victor himself to be thrown into a mill, and crushed to pieces with the stones. This horrid sentence was put into execution but part of the mill breaking, he was drawn from it, terribly bruised but still alive. The emperor not having patience to stay till it was mended, ordered the martyr's head to be struck off, which was accordingly done.

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## NEWS ITEMS

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### NOTICE

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The Plevna Dunkard Brethren

will hold their lovefeast Oct. 7th, beginning at 10 a. m.

Tena Weimer, Cor.

### CORRECTION

The Shrewsbury, Pa., Lovefeast is Sunday, Nov. 5th instead of Nov. 26th as listed on page 11 of the August 15th Monitor.

Sister Stump, Cor.

### ELDORADO, OHIO

The Eldorado congregation plans, the Lord willing, to hold their Lovefeast Oct. 14th; beginning at 7:30 p. m. Sunday school and preaching services on Sunday, Oct. 15th. We extend an invitation to all that can come and be with us in these meetings.

J. Elmer Faint.

### PIONEER, OHIO

The date of the Pleasant Ridge Lovefeast has been changed. Eld. David Ebling of Bethel, Pa., plans to be with us on October 3th, for a two weeks revival and our Lovefeast will be October 21st. Pray for these meetings and the Evangelist.

Henry Throne, Cor.

### LITITZ, PA.

We the Northern Lancaster County Dunkard Brethren, expect to have our Lovefeast on Oct. 15th at Lititz. Sunday school at 9:30. Preaching at 10:30.

We extend a hearty invitation to all who can to attend our Lovefeast.  
Susanna B. Johns,  
35 E. Lincoln Ave.

### SWALLOW FALLS, MD.

We, the Swallow Falls congregation, met in council meeting Aug. 19th, at 2:30 p. m. Bro. Z. L. Mellott opened the meeting with scripture reading and prayer. Our presiding elder, Ray S. Shank, then took charge of the meeting.

It was decided to elect church and Sunday school officers at this time for the year 1951. They were elected as follows: Church clerk and treasurer, Bro. Foster Shaffer; Monitor agent and correspondent, Sister Ruth Snyder; church auditors, Brethren Z. L. Mellott and Homer Mellott; Sunday school superintendent, Bro. Homer Mellott; adult teacher, Bro. Z. L. Mellott; intermediate teacher, Sister Ruth Snyder; beginners teacher, Sister Rosalie Mellott; Sunday school secretary, Bro. Dwight Snyder.

It was decided to have two Bible study classes, one for the adults and one for the smaller children. Bro. Z. L. Mellott was chosen to teach the adult class, and Bro. Foster Shaffer the children's class.

An evangelist was chosen to conduct a revival in 1951. Announcement will be made later. Arrangements were made for the Lovefeast. A collection was taken which amounted to \$10.00. Bro. Shank led in closing prayer.

On August 18, Bro. Paul Myers and companion of Greentown, Ohio, came into our midst for a 10-day series of meetings. While here, Bro. Myers did not shun to declare the whole gospel of Christ and preached a spirit filled message at every service. The meeting was well attended, and I believe every listener can truthfully say, "It was good to

be there." Bro. and Sister Myers visited in a number of homes while here and we feel that much good has been done. We were made to rejoice when two young sisters stood for Christ and the church, and were received into church fellowship by Christian baptism.

On Saturday, Aug. 26, at 2:00 p. m. we met for our annual lovefeast service. Ministers and Elders present were Otto Harris, Ridge, W. Va.; Paul Myers, Orion, Ohio; George Dorsey, Broadwater Chapel, Md.; Ray S. Shank, Mechancisburg, Pa.; Z. L. Mellott, and Homer Mellott, Swallow Falls. The various brethren brought the thoughts for the afternoon service. In the evening 48 surrounded the Lord's tables from several congregations with Bro. Otto Harris officiating.

On Sunday morning we met in Sunday school with more than 80 present. After which Bro. Myers brought the message. Dinner was served in the basement and we re-assembled for afternoon service. Bro. Harris and Bro. Dorsey broke unto us the Bread of Life. Sunday evening, Bro. Myers brought to a close his series of efforts by preaching from the subject "Fruit-bearing."

We wish to thank each one who came from other congregations, especially the ministering brethren, and invite you and others to come to Swallow Falls whenever you can. It is encouraging to meet with those of like precious faith.

We feel that the Swallow Falls congregation has been blessed by having Bro. and Sister Myers in our midst and pray the Lord to bless them and their efforts as they go to other fields of labor. My prayer

is that the Dunkard Brethren church will grow in the grace and knowledge of our Lord and Saviour Jesus Christ, and thereby be a bright and inviting light to those in sin and darkness.

Ruth Syder, Cor.

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### CERES, CALIF.

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The Pleasant Home congregation of Ceres met in quarterly council Sept. 8, 1950. Bro. Hayes Reed opened the services with the reading of the 1st chapter of Acts, and he also led in prayer. Meeting opened for business with Elder Clyde Shultz in charge.

The first of our business was the election of church officers. Most of the officers remained the same. The new ones elected are as follows: Sunday school superintendent, Bro. Caylor; Bible class teacher, Bro. Carroll; Young people's class, Bro. Paul Byfield; Junior class, Sister Sylvia Ruff.

We also elected our delegates for our district meeting which will begin Oct. 4th. We ask that you pray for these meetings that souls may be saved and that the members will be made stronger in the faith.

We extend a hearty invitation to all that can come to our district meeting to do so.

Doris Byfield, Cor.

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## OBITUARIES

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### FRANK ELLSWORTH BYFIELD

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Frank Ellsworth Byfield was born to George and Sarah Byfield Sept.



16, 1875 at Benton, Iowa. He departed this life Sept. 3, 1950, at the age of 74 years, 11 months and 17 days.

At the age of five he moved with his parents to Haddam, Kansas. On Sept. 12, 1900, he was united in marriage to Rosa Ann Shotts, to this union was born six children.

In 1906 they moved from Kansas to Cordell, Okla., where they were baptized into the Brethren church in 1907, in which he lived faithful, and in 1929 they were received into the Dunkard Brethren church.

He was chosen as a deacon and trustee, in these offices he served faithfully doing his best in whatever work the church asked of him. He lived a good Christian life and never missed services until he became ill and could not attend.

His wife preceded him in death two years ago and also one daughter, Goldie May Hudgins, in 1925.

He leaves to mourn his departure, Raymond Byfield, George Byfield and Mary Reed of Modesto; Sylvia Ruff of Ceres and Paul Byfield of Empire; Jerry whom they took in their home five years ago; 11 grandchildren and two great grandchildren; a sister, Mrs. Mattie Stumbough of Modesto and a brother, Fred Byfield of Roseville, Calif., also three sisters and three brothers in the East, besides nephews and nieces and a host of friends.

Funeral services were conducted by Elder Clyde Shultz and Bro. W. E. Bashore. Interment in the Modesto cemetery. The funeral services were held at the Pleasant Home church in Ceres.

Doris Byfield, Cor.

## SISTER LILLIE JUNKINS

Lillie Pearl Junkins, daughter of John and Eliza Prosser, was born Nov. 14, 1872, in Latimore township, Adams county, Pa. She departed this life August 21, 1950, at her home in Beavertown, Pa., aged 77 years, 9 months, 7 days.

On November 7, 1893, she was united in marriage to Harry Lewis Junkins, in York Springs, Pa., by the Rev. J. W. Reese, a Lutheran minister. To this union were born six children, two girls and four boys.

His family resided in Latimore township, near York Springs, Pa., 54 years and three years ago moved to Beavertown.

About 65 years ago, Sister Junkins united with the Lutheran church. Twenty-five years later, she changed her church relationship to the Church of The Brethren. In 1936, because she approved of the stand it took for gospel plainness, she united with the Dunkard Brethren church at Mechanicsburg, Pa. A firm believer in the anointing, she called for the Elders, to administer this rite, a number of times. She shared a goodly portion of the work at Lovefeast time and on other special occasions.

Impressive were her previously made funeral arrangements, especially her selection of the following texts: Psalms 17:15, "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness," and Romans 8:4, "That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

She was zealous in the Master's

work, untiring as a deacon's wife, faithful in attending the appointed services, and congenial to her many, acquaintances.

She leaves to mourn her passing, her husband, Harry; one brother, Thomas C. Prosser, Camp Hill, Pa.; six children, Susan Leer, York Springs, Pa.; Mabel M. Gerber, Dillsburg, Pa., R. D.; Charles and Benton (twins), New Cumberland, Pa., and Thomasville, Pa., respectively; Paul E., Dillsburg, Pa., R. D. 1, also 21 grandchildren and six great grandchildren.

Funeral services August 24, 1950, were conducted by Minister Clayton Weaver, assisted by Elders Ray S. Shank and A. G. Fahnestock, in the Cocklin Funeral home, Dillsburg, Pa. Burial was in the family plot of the Barren's cemetery, York county.

We, as a church, have lost a faithful mother in Israel, the community a kind and sympathetic neighbor, and the home a loving mother, one who was ever solicitous for each one's welfare.

Life's labor done, as sinks the day,  
Light from its load the spirit flies,  
While heaven and earth combine to  
say,

How blest the righteous when she  
dies!

Ray S. Shank,  
Mechanicsburg, Pa.

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### ANNIE M. MYERS

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Daughter of George and Elizabeth Harrison, was born at Johnstown, Pa., Oct. 25, 1873. She passed away at Newberg, Ore., May 28, 1950. She was baptized in the Church of The Brethren at the age of 21 years.

In 1937 she joined the Dunkard Brethren church and was a faithful member.

She was united in marriage to Wm. E. Myers in 1901. Nine children were born to this union. She is survived by all her children, 30 grandchildren, two great grandchildren, and one sister.

Funeral services were held in the Newberg Dunkard Brethren church by Elder E. L. Withers. Burial was in the Friends cemetery at Newberg, Ore.

Mollie C. Harlacher,  
Newberg, Oregon.

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## TRUE SALVATION

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Luke 24:49, "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." What Christian has observed this first commandment? John 14:16, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." But the Comforter, which is the Holy Ghost, whom the Father will send in my name He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

Matt. 6:5, "And when thou prayest, thou shalt not be as the hypocrites are; for they

love to pray standing in the synagogues and in the corners of the street, that they may be seen of men. Verily I say unto you, they have their reward." What Christian does not stand in the synagogues to pray? Matt. 6:6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." What Christian does this? Dear reader, I beseech you and beg of you to spend at least one hour out of every twenty-four in deep devotion and prayer, the highest state the soul can attain.

Matt. 23:12, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." The more we humble ourselves before God the higher we soar. It is one thing to believe that Jesus is the Son of God: (the devil believes and trembles) and it is another thing to accept Jesus as your personal Savior. Salvation is of the soul and in order to obtain salvation one must possess Jesus spiritually in the soul. Luke 11:9, 10, "And I say unto you, ask and it shall be

given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It is not God's will that any should perish but that all should come to the knowledge of the truth. John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Are we doing our part in bringing all to the knowledge of the truth? If not, we have lost our first love.

Matt. 5:13, "Ye are the salt of the earth; but if the salt has lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." The modern Christian is too prone to fall into idolatry. Must we have chimes in the church towers to call us to the house of God? And must we have the supposed picture of Jesus, and a cross and flowers to cause us to worship? And must we have instrumental music to raise our spirituality? If so, are we not idol worshippers? John 4:24, "God is a Spirit and they that worship Him



must worship Him in spirit and in truth."

If the Jewish nation, God's chosen people, time and again drifted into idolatry; whose ancestors, Abraham, Isaac, and Jacob lived true to God; could we not expect gentile Christians, whose ancestors were heathen to revert back into heathen idolatry?

Ring out the old, ring in the new year. Valentine day is soon here and lots of cards are sent. Next comes Easter with its decorations and programs, then Mother's day, Father's day and children's day. Then comes Memorial day with its programs and decorations, followed by class parties and class meetings, picnics, pot-luck dinners, suppers, banquets with guest speakers, vesper services, Fourth of July celebrations, home coming, etc.

Then come evangelistic meetings to bring in new recruits. Thanksgiving is here with plenty of good things to eat and a jolly good time, starving the soul. Shopping is on from now until Christmas. Christmas bells are ringing. Presents are exchanged, worshipping St. Nicholas rather than Jesus and there will be no room for

us in heaven.

The Christian people seem to put the blame on the rulers of this world for present conditions; but instead these rulers are chosen for the very purpose of bringing judgment upon the apostate religious system. If all Christians would repent in sackcloth and ashes as the people of Nineveh did, God might repent of the judgment that he had promised upon this idolatrous generation.

Ezel. 3:18-19, "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."

If the modern christian does not repent, the blood of the lost world will be required at their hands, and they will stand condemned before God. II Chron. 7:14, "If my people which are called by my name, shall humble them-

selves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Jer. 26:13, "Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you."

Henry Baughman,  
R. 1, North Liberty, Ind.

### PRAYER

Prayer is the soul's sincere desire,  
Uttered or unexpressed;

The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of  
speech

That infant lips can try;  
Prayer is the sublimest strains that  
reach

The Majesty on high.

James Montgomery.

Anywhere, dear Saviour,  
In thy vineyard wide,  
Where thou bidst me labor,  
Lord, there would I abide.  
Miracle of saving grace,  
That thou givest me a place  
Anywhere, dear Saviour,  
To work for Thee.

Have pity on them, for their life  
Is full of grief and care,  
You do not know one half the  
woes

The very poor must bear;  
You do not see the silent tears  
By many a mother shed,  
As childhood offers up the prayer—  
"Give us our daily bread."

### SENTENCE SERMONS

Only a life lived for others  
is a life worth while—Albert  
Einstein.

Look not sorrowful into  
the past, it comes not back  
again. Wisely improve the  
present; it is thine. Go forth  
to meet the shadowy future  
without fear, and with a  
manly heart.—Longefellow.

Let us be content in work,  
to do the thing we can do,  
and not presume to fret be-  
cause it's little.—Browning.

Some people try so hard to  
do the right thing that they  
defeat their own ends.

They want so hard to be  
good, and to make people  
happy, that they really think  
too much about these things  
and actually are less success-  
ful in the business of living  
than those who take the  
whole thing less intensely—  
Ruth Cameron.

Bear up, bear on, the end shall tell, the dear Lord ordereth all things well—Whittier.

Men may rise on stepping-stones of their dead selves to higher things—Alfred Tennyson.

Government reports show that the American people spent ninety million dollars for chewing gum last year. Hereafter the United States will be known as the wide open faces—Des Moines Capital.

### DEVOTIONAL LESSONS FOR OCTOBER

**Theme—New Testament Obedience and Good Works**

#### I. New Testament Obedience and Good Works.

Memory verse, James 1:22, "But be ye doers of the word, and not hearers only, deceiving your own selves."

- Sun. 1—Heb. 13:1-16.
- Mon. 2—James 1:16-27.
- Tues. 3—James 2:1-13.
- Wed. 4—James 2:14-26.
- Thurs. 5—James 3.
- Fri. 6—James 4:1-10.
- Sat. 7—I Pet. 2:1-12.

#### II. New Testament Obedience and Good Works.

Memory verse, I Pet. 1:15, "But as he which hath called you is holy, so be ye holy in all manner of con-

versation."

- Sun. 8—I Pet. 2:13-25.
- Mon. 9—I Pet. 3:1-11.
- Tues. 10—I Pet. 3:12-22.
- Wed. 11—I Pet. 4:1-10.
- Thurs. 12—I Pet. 4:11-19.
- Fri. 13—II Pet. 1:1-11.
- Sat. 14—I John 2:1-11.

#### III. New Testament Obedience and Good Works.

Memory verse, Rev. 22:7, "Behold, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book."

- Sun. 15—I John 3:1-12.
- Mon. 16—I John 3:13-24.
- Tues. 17—I John 5:1-12.
- Wed. 18—II John 1.
- Thurs. 19—III John 1-12.
- Fri. 20—Rev. 12:16, 17; 14:12-13.
- Sat. 21—Rev. 22:6-21.

#### IV. A few examples of Obedience and Good Works.

Memory verse, Acts 25:16, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

- Sun. 22—Gen. 6:8-22.
- Mon. 23—Num. 9:15-23.
- Tues. 24—II Kings 18:1-8.
- Wed. 25—Job. 1:6-22.
- Thurs. 26—Psa. 119:97-112.
- Fri. 27—Daniel 1:8-21.
- Sat. 28—Luke 1:5-17.

#### V. Examples of Obedience and Good Works.

Memory verse, Rom. 6:17, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

- Sun. 29—John 1:43-51.
- Mon. 30—Acts 6:8-15.
- Tues. 31—Acts 10:1-8, 25-33.



# BIBLE MONITOR

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October 15, 1950

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## MANY MEMBERS IN ONE BODY

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2:19-20.

We cannot realize in our temporal minds what it means to be part of the great building of God. Regardless of race, color, age, wealth, ability or weakness that we can be part of this great building of God.

We have become fellow-citizens of God's great kingdom by all being built upon Jesus Christ as our foundation, saviour and corner stone. The Old Testament points forward to Christ and the New Testament

points us back to Christ and His teachings. "So we, being many, are one body in Christ, and every one members one of another," Rom. 12:5 Though we are many, yet we all depend upon the sure foundation, Christ Jesus, and all fit somewhere in the Kingdom of God according to our ability, providing we are true and faithful.

In several places the New Testament compares the body of Christ with the human body which has many members, with different abilities and various uses, yet all dependent one upon the other. If one does not do his part or if one is afflicted or injured; the others must make up for the deficiency of that one. The less noticeable parts, for example: the lungs or kidneys are very important, although little notice or thought may be taken of them. "For as

the body is one, and hath many members, and all the members of that one body, being many, are one body; so also in Christ," I Cor. 12:12. Each member has a definite use in his or her particular place. Each one, however small or humble, can be a definite help to the body if he or she will only apply himself. Christian service is simply applying our ability wherever and whenever it can be used.

Each part must effectually work with the other parts if the body is to have its full usefulness. However the body can get along without a certain part by the other parts laboring to make up for that one which is not doing its duty. We should not go to the extreme of thinking that the Church cannot get along without us. True its work will be impaired but the only part that is indispensable and is absolutely necessary for its existence is Christ, the Head of the Church. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think," Rom. 12:3.

Whatever we do in or for the church, though it be

very humble or require much effort, should be done willingly and humbly as unto Christ. Our Master is well worth serving, however great or humble our task may be. Man may notice those who lend a great effort toward the building and sustenance of a congregation but God notices and will graciously reward the most humble worker. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12:48.

Personally we should seriously consider whether we are doing our part as a member of the body of Christ. We might well consider the old proverb, "If every member were and did just like me, what would my church be?" It is our duty to mutually work, one with the other, for the good of the body. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," I Jno. 3:14. We need to have a deep concern one for the other, whether in sickness, sorrow, adversity, or in health and suc-

cess.

"So we being many, are one body in Christ." The plan of salvation was brought to us by Christ. His apostles made it known to us and applied it to our every need. We have accepted Him and by submitting ourselves to Him have been made, "heirs and joint-heirs with him." Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love," I Jno. 4:7-8.

It is hard for our minds to grasp the picture: as one of a congregation; out of perhaps hundreds of congregations; out of congregations of the various countries of the world of many colors and nationalities; out of the many ages and generations since the creation; yet each is individually responsible for his or her attitude and service under the circumstances God has placed them in.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in

love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling," Eph. 4:1-4.

## CONCERNING THE DRAFT

Lewis B Flohr

The following from the "Mennonite Weekly News Notes" is quite to the point. It should be read by all our elders, ministers, deacons and all other interested members.

"An increasing number of young men and ministers of young men are writing for assistance in draft problems that are difficult because they have waited to seek help until the men are dangerously near to induction into the armed forces."

"We, therefore, strongly urged and warn men who are conscientiously opposed to military service, to lose no time in securing a clear status under the draft.

1. All men opposed to combat and noncombatant service should be in Class IV-E (except IV-F for those physically impaired, V-A for



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Isaac Jarboe, Caddoa, Colo., Assistant Editor.

Lewis B. Flohr, Vienna Va., Associate Editor.

Paul E. Myers, Greentown, Ohio, Associate Editor.

those 26 years old or older).

2. All men who have asked for SSS Form 150 but never received this from the draft board, should by all means immediately take steps to secure this form, complete it and return it to the draft board. It is the information supplied on this questionnaire that is basic in securing recognition as a CO.

3. All men who now have Class 1-A, 1-A-O, 1-D, 11-A, 11-C, 111-A or IV-A and have not appealed for Class IV-E should do so without delay."

"In all of the above, men should be respectful and courteous toward the local board, yet firm in their position. Provision for conscientious objectors is based on the law and not on the generosity of local board members. In giving Class IV-E to a CO, the local board is not granting a special favor, but merely following the regulations that have been issued by the President."

"The Mennonite Central committee is prepared to assist in any problem that young men may have in relation to the draft. It should be clear, however, that one of the most prevalent reasons for difficult cases under the draft is failure to be prompt in following the necessary procedures. It is important to be prompt in seeking recognition in Class IV-E, or in seeking help to this end if a problem is experienced."

Our own Civilian Service Board, consists of Elders: Ord L. Strayer, Vienna, Va.; Harry Gunderman, Goshen, Ind.; Orville Royer, Dallas Center, Iowa O. T. Jamison, Quinter, Kansas; and Lewis B. Flohr, executive secre-

tary, Vienna, Va. Every brother who is involved in the registration and classification should see that his status is correct. In fact, I think it behooves every one of them to make sure at once that they have filed the necessary and proper information with the draft board, and that their classification is as it should be. Those coming of registration age should not delay registering, and should follow that up according to regulations, in order to avoid not only embarrassment but serious consequences later.

If any of our registrants cannot get the needed help and information in the home congregation, we will be glad to help whenever called upon.

Just now, according to press reports, the war in Korea seems to be going toward an end, but that does not lessen the necessity to attend to the matters referred to. Vienna, Va.

### THE DIFFERENCE BETWEEN ESTABLISH AND ORGANIZE

Wm. N. Kinsley

Rom. 3:31, "Do we then

make void the law through faith? God forbid: yea, we establish the law." Jer. 10:12, "He has made the earth by his power, he hath established the world by his wisdom." Isa. 8:9, "If ye will not believe, surely ye shall not be established." Isa. 16:5, "In mercy shall the throne be established and he shall sit upon it in truth . . . judging, and seeking judgment and hasting righteousness."

Psa. 90:17, "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it." Prov. 16:12, "For the throne is established by righteousness." Prov. 24:3, "Through wisdom is an house builded; and by understanding it is established." Heb. 13:9, "It is a good thing that the heart be established with grace." We read in the New Testament about the Lord and his disciples establishing churches, truths, and facts, but we cannot read of our Saviour the Lord Jesus Christ using the word organize.

The Sanhedrin Council was a supreme tribunal of the Jewish nation, for religious, and civil questions: exercising great authority.

It consisted of high priests thereupon he shall receive a reward." and elders of Israel, Num.

11:16. Later the Sanhedrin consisted of scribes, lawyers, and other learned men in the Jewish law.

Mark 7:5-9, "Then the Pharisees and the scribes asked him, why walk not thy disciples according to the traditions of the elders . . . . He answered and said, Well hath Esaias prophesied of you hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men . . . . till ye well reject the commandment of God, that ye may keep your own tradition. "This is a man dictated organization as we have some today, strong and powerful so-called Christian organizations, builded by and on, man. Which are not established on the Christ; as he is the only spiritual foundation that men can build thereon. I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ. If any man's work abide which hath builded

The Sanhedrin consisted of about seventy-one men. Mark 15:1, "And straightway in the morning the chief priests held a consultation with the elders, and scribes and the whole council, and bound Jesus, and carried him to Pilate. And the chief priests accused him of many things: but he answered nothing." Do you think that this Sanhedrin council gave Jesus a just trial? Luke 22:65-67, "Many other things blasphemously spake they against him, (Jesus)... And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into the council saying, art thou the Christ? tell us. And he said unto them, if I tell you, ye will not believe."

John 19:1, 3-4, 6, "Then Pilate took Jesus, and scourged him and said Hail King of the Jews and they smote him with their hands. Pilate therefore went forth again, and saith unto them, behold, I bring him forth to you, that ye may know that I find no fault in him. When the chief priests, therefore, and officers saw him, they cried out saying, Crucify



him, Crucify him. Pilot said hauling men and women, unto them, take ye him, and committing them to prison. crucify him: for I find no fault in him." We have Christians, was dictated by people today who will take an organized religion. We their stand with the majority read in church history, much regardless of right or wrong. persecution was inflicted on Do you still think that the the true followers of our Sanhedrin council dealt out Lord and Saviour Jesus justice? Christ. Now after Saul had

Acts 5:17-18 "Then the high his miraculous conversion to priests rose up . . . . which is Christian fellowship, his the sect of the Sadducees name was changed to Paul. and were filled with indigna- Later he was ordained an tion, and laid their hands on elder and apostle of the Lord the apostles, and put them in Jesus Christ, although he the common prison." Before suffered much persecution Saul's conversion, Acts 9:1-2, by his own people. II Tim. "Saul, yet breathing out 3:11-12, "Persecutions, af- threatening and slaughter flictions, which came unto against the disciples of the me at Antioch, at Iconium Lord, went unto the high and at Lystra: but out of priest and desired of him them all the Lord delivered letters to Damascus, to the me. Yea, all that will live synagogues, that if he found godly in Christ Jesus shall any of this way, whether suffer persecution." men or women, he might Matt. 3:11-12, "Blessed are bring them bound to Jeru- ye, when men shall revile salem." Saul consented unto you, and persecute you, and Stephen's death. And at shall say all manner of evil that time there was great against you falsely, for my persecution against the sake. Rejoice and be exceed- church which was at Jeru- ingly glad: for great is your salem: and they were scat- reward in heaven: for so per- tered abroad through-out secuted they the prophets the regions of Judea and which were before you." Samaria. John 15-20, "If they have

As for Saul he made persecuted me, they will also havoc of the church, enter- persecuted me, they will also ing into every house, and persecute you; the servant is

not greater than his Lord. This cometh to pass, that the word might be fulfilled that is written in the laws, they hated me without cause." John 16:2, "They shall put you out of the synagogues . . . . Yea, the time cometh, that whosoever killeth you will think that he doth God's service." This may be a religious organization.

John 5:15-16, "The man departed, and told the Jews that it was Jesus, which made him whole, and therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day." Acts 7:52-53, Which of the prophets have not your father persecuted? They have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it?" Ye do always resist the Holy Ghost: as your father did, so do ye.

Rom. 12:14, 17, "Recompense to no man evil for evil. But bless them which persecute you: bless and curse not." Rev. 7:9, 13-14, "I beheld and, lo, a great number of all nations, and kindreds,

and people, and tongues stood before the Lamb, clothed with white robes, and palms in their hands. What are these which are arrayed in white robes? and whence came they? And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

This revelation of Jesus Christ which God gave unto him to shew unto his servant, things which must shortly come to pass: and he sent and signified it by his angel unto his servant John. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. And from Jesus Christ who is the faithful witness, and the first begotten of the dead and unto him that loved us, and washed us from our sins in his own blood.

Jesus Christ has established his kingdom or church in the world. Satan has an organized power in the world to over-power the established church, that which Jesus Christ is the foundation. The apostles builded thereon. Saul later after his conversion was named Paul. Paul stated be-



fore his accusers and king, Agrippa, my manner of life from my youth, I testify I lived after the most straitest sect of our religion, a Pharisee. Now since his conversion he suffers persecutions from his own organized religious leaders.

According to church history, much persecution has been used by different organized religious groups against the true followers of Jesus the Christ for their faith. Many were martyred, some had to flee to secluded places up to about the year 1648. Since then there have been places of refuge. The great powerful organized so-called Christian church, still in existence, had administered much persecution and massacred the true Christians that followed their Lord and Saviour Jesus Christ for their faith.

A man made institution or church is a man made organization. The apostles went abroad on their missionary work establishing churches and set in order the things that were wanting, and ordained elders in every city as it was appointed them. Titus: 2:1, "Speak thou the things which become sound doctrine." Acts 20:27-28, "I

have not shunned to declare unto you all the counsel of God, take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood."

Now, brethren I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified Titus 2:11-15, "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works."

The word established, meaning: To dwell or be in an assured state, to settle permanently, to settle or confirm that which is wavering doubtful, or weak.

The word organize, meaning: A system set in order to



produce united action, a system of united force or power, to unite in a society, a group of people in a systematic form, to distribute into parts and appoint officers, that the whole may act as one body. We are living in an age of organized powers of about every enterprise, or occupation. It is either for justice, to subdue, to overcome, or to obtain dominion.

Hartville, Ohio.

## THE GOSPEL OF CHRIST?

### The Only Hope For Man's Salvation

By Wm. Root

#### Part 4

The fourth of the seven great truths of the Gospel of Christ is: There is only one church, of which Jesus Christ is the head, founder and law giver, which is the church of the living God. There are many different denominations, (sects) who claim to be the church of Christ, some, perhaps all or the most of them claim to build upon His foundation, that is if they adopt the name Christian.

Any church, in order to be the body of Christ, and claim Him for its head, must worship the one God, obey and follow the one Lord and Saviour, be guided by the one Holy Spirit, be connected with this one body the church to be saved. To be recognized as the one church, they are called in "one hope of their calling."

In Matthew's Gospel we learn that Christ is the one foundation for the one church, which is His church. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" Matt. 16:13. The disciples' answer to this question was, that men differed in opinion as to His identity, those opinions were that He was a man of God, a prophet, but none were confessing His Messiahship. Confession of Christ is one of the conditions of man's salvation, but not the only condition, not enough to put one into Christ's church.

After the disciples had answered the Master's question, concerning the opinions of men, concerning his identity, then He put the question directly to the disciples,

"But whom say ye that I am?" The apostle Peter receiving revelation from the Father in heaven, at once confessed His divinity, His Messiah-ship. "And Simon Jesus Christ."

Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Now the question arises in our mind, what was it that had been revealed of the Father, to the apostle Peter? Was it the building of the church, or was it his confession of Christ's Messiah-ship? Surely it was the latter, because the next verse shows a fuller revelation, some farther teaching for the apostle. "And I say also unto thee," revelation concerning the building of his church.

"That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The writers conviction is, that Christ was teaching the apostles and us, that he would build His church upon Himself, the Word, the solid Rock. He is often referred

to in the word of God as a Rock, a sure foundation. Paul says, I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

We will give you two more scriptures on this foundation, then we must pass on.

Isa. 28:16, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." We believe Zion here refers to the church, that the stone refers to Christ, he is often referred to thus, as a stone throughout the scriptures.

Again, Paul teaches us that the church is built upon this stone, (the Rock) Eph. 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." We do not have space to bring all the scriptures concerning Christ as the head of the "one church," neither the church as his body, all Bible readers surely recognize this great truth, considering the multitude of scriptures, which teach this fact.

The next question then arises, why are not all pro-

fessed Christian churches of the day the body of Christ, of which he is the head? are commanded to do likewise.

The next great truth of the gospel of Christ, which is the fifth of the seven, is, "There is only One Law," which is the New Testament, a perfect law, to which we must not add, and from which we dare not subtract or take from. Many creeds, churches of today, in their teaching and practice do that, hence cannot be of the "One Church." All who belong to this one church, regardless of church name or where found, must obey this "One Law," to be saved.

In the beginning of the Christian dispensation there was but one evangelical church, and all of the apostles and disciples of Christ belonged to one church. They had but one law, the gospel, they all heard the gospel, believed the gospel, obeyed the gospel and there were no divisions among them, why now? They were perfectly joined together in the same mind, and in the same judgment, speaking the same thing, commanded to walk by the same rule and to obey them which had the rule over them. The one church today

The church back there in apostolic times was founded by Christ, and is the only church ever founded by him; all other churches from that day to the present day, who do not walk by his pattern, obey his "One Law," were and are founded by somebody else, by man. This brings us to the sixth, great truth of the gospel of Christ, which is, "There is only One Faith," of which Jesus Christ is the author and finisher, a faith which is made perfect by works.

The "One Church" then, Christ's Church, its members are in full possession of this "One Faith", and submit to its conditions. Christ's church in the days of the apostles, had and has now, one uniform system of faith and practice; the members had but one law to govern them, that was the gospel; nothing more, nothing less. Paul did not shun to declare the whole council of God to the members of the church of Christ in his day. We have the same gospel he had, this was the only law. They believe it, and obey it, do we?

They did not select a part of it, to suit their own taste



and reject the rest. They took the whole law, it was safe for them, it is safe for us. Jno. 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

No church can be the church of Jesus Christ, except it be governed by the whole law, the gospel. A church that obeys only a part of the law is not the church founded by Christ.

On the other hand, the church which carries out the form of doctrine: "delivered unto the saints," is the church of God and the body of Christ, this is sound doctrine. This brings us to the seventh of the seven great truths of the gospel of Christ, which is the only safe ground for our salvation. But we must leave this for our next article.

Great Bend, Kans.  
(To be continued.)

## **DIVORCE AND REMARRIAGE AS TAUGHT BY CHRIST**

What does the marriage relation mean in the light of Scripture? And how can it be broken?

The message of our Lord Jesus Christ is fivefold.

1. The marriage of one man and one woman is a divine institution. In the beginning God made them male and female, one man and one woman. Matthew 19:4.

Lamech, the first polygamist, was a descendant of Cain, who founded a civilization of city-building, music, and mechanical arts without any recognition of God whose authority he had repudiated, and polygamy, which, like other sins, God endured but never approved, was in direct opposition to His law.

### **What God Has Joined**

2. The marriage of one man and one woman is not only a divine institution, but a divine act, "What God hath joined together" (Matt. 19:6.) The fact that marriages turn out badly is no proof that God did not have part in the ceremony. The first marriage did not turn out very well. The husband was enticed by the wife into sin, and both husband and wife learned to know what a broken heart means when they stood over the corpse of their son, slain by the murderous hand of his brother.

### Marriage Binding

3. The marriage of one man and one woman by this divine institution and divine act joins husband and wife in a relation closer and more binding than the relation between parent and child. We read in Genesis 2:24: "Therefore shall a man leave his father and mother, and shall cleave unto his wife." Jesus quotes these words with approval. Matt. 19:5.

### Two Become One

4. The marriage of one man and one woman by divine institution and divine act, joining them in a relation closer and more binding than the relation between parent and child, so unifies husband and wife that they cease to be two and become one flesh. Jesus declares that they are no more two but one flesh. Matt. 19:6.. I do not know all that this means, but it plainly teaches the duality of husband and wife, and makes this duality the unit of home life, treating husband and wife never as individuals but as one. The duality of husband and wife, makes a living organism, of which Paul says the husband is the head and the wife the body. To unmarry

them is to destroy this living organism and that is murder. The word "asunder" is very suggestive. Some early Christians were "sawn asunder" and that is the kind of work the divorce courts are doing. They are sawing asunder those who in God's sight are organically one and are thus murdering the home life of our land.

### One Flesh

5. The marriage of one man and one woman by divine institution and divine act, joining them in a relation closer and more binding than the relation between parent and child and so unifying them as to make them no longer two but one flesh, can be dissolved only by death. When under the orange blossoms you pledge before God and man to take each other "for better or worse till death do you part," you echo the teaching of Christ.

Jesus says, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery"



Matt. 5:31, 32. The word "fornication" means uncleanness between those who are unmarried, and adultery means uncleanness between persons one of whom at least is married. Moses never gave a writing of divorcement in the case of adultery, for the penalty of adultery was death, and there was no exception. "The adulterer and the adulteress shall surely be put to death," Lev. 20:10. Jesus implied at least that this was a righteous law when He said, "He that is without sin among you, let him first cast a stone at her," John 8:7.

### Adultery Committed

Turn to the law of Moses in Deut. 24:1 and you will see that the husband was permitted to put away his wife, if she found no favor in his eyes, because he had found some uncleanness in her which evidently referred to sin committed before marriage. If he discovers that he has married an unvirtuous woman he may put her away. But the words of Jesus gave no permission to remarry, for the phrase "her that is divorced" is only one word in the Greek and means "a divorced woman." So that Jesus really says whosoever shall marry "a divorced woman" committeth adultery. In the light of the law of Moses it is clear that Christ used the word "fornication" in the usual sense of uncleanness before marriage and distinguishes it from adultery, as is done in Matt. 15:19, Mark 7:21, and Gal. 5:19. Moses gave writing of divorcement only to the man who discovered after marriage that he had married an unvirtuous woman and for that reason she found no favor in his eyes, and when released she might marry again, if any man, knowing her character, as it had been revealed by the divorce proceedings, should see fit to take her for his wife. But even this, Jesus declares, was due to the hardness of their hearts and not to any commandment of God. "But from the beginning it was not so," Matt. 19:8. Jesus appeals from the temporary concession of Moses to the eternal law of God. In the beginning God made them male and female, one man and one woman, and there was no provision for divorce. The Pharisees then asked, "Why did Moses then com-



mand to give a writing of divorcement?" Jesus replied, "Moses, because of the hardness of your hearts, suffered you to put away your wives." God suffers evil to exist which He does not approve and Moses acted on the same principle. Christians, However, are not to govern their conduct by the evils which God suffers but by the law which He gives.

### Remarriage Never

Matthew's Gospel, written specially for the Jews, mentions the one exception which Moses "suffered" on account of the hardness of their hearts, but when Mark and Luke wrote for the Gentiles there is no mention of any exceptions, but a plain statement of the teachings of Jesus concerning marriage and divorce. "Whosoever putteth away his wife and marrieth another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery." These words give us the law of God for all ages. There may be divorce for adultery and it may be wise to separate for other causes, but remarriage NEVER, and thus the way is open to

repentance and reunion. God pleads with adulterous Israel and promises to receive her back if she will only repent. And when sin has broken up the home it is possible for repentance and regeneration to restore it, but such a possibility is forever excluded by remarriage. Eph. 5:21-33.—A. C. Dixon in Christian Monitor.

### NEWS ITEMS

#### CORRECTION

Please correct the following error, on top of page 11 of the Sept. 1st issue, which should read "If you are obedient to the word, the blessings will grow right out of it" instead of "world."  
—Editor.

#### PRAYER VEIL

We are seeking for a good gospel tract on "the prayer veil." If anyone has one to spare which they feel is fairly complete we would appreciate having one. Or must we draft someone to write such a tract?  
—Editor.

#### WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church met in council Sept. 9th. Opening scripture was read by Bro. C. E. Inks and prayer by Elder E. W. Pratt, after which Elder D. B. Steele gave a short admonition and took charge of the meeting.

Not much business came before the meeting only the election of delegates to District Conference, which is to be held with the Ceres, Calif., brethren beginning Oct. 4th. Our delegates are D. B. Steele, C. B. Inks, and E. W. Pratt.

On Sunday morning, the 10th, we met at the home of Sister Katy Holland and Elder E. W. Pratt gave a sermon on Micah 6:8.

E. W. Pratt, Cor.

### NORTH CANTON, OHIO

The Orion congregation welcomed Bro. David Ebling and wife of Pennsylvania into our congregation on Sept. 4th to start a two weeks revival meeting. From night to night Bro. Ebling gave us gospel filled sermons. He labored hard and with a deep concern for lost souls. He gave the warning and threw out the life line for all who would choose to take hold and desire a close walk with our Lord and Savior.

Through his untiring efforts and the Holy Spirit guidance, six precious souls accepted our Lord and Savior and on Saturday afternoon they were taken into the liquid stream for baptism. In the evening we had our Lovefeast with 65 surrounding the Lord's tables to partake in that most sacred service of feetwashing, the fellowship meal together, and eating the emblems of His broken body and drinking of His shed blood. It sure is uplifting and inspiring to the soul for all who are able to partake in these sacred services.

On Sunday morning we had morning worship followed by breakfast, Sunday school, preaching ser-

vice and the noon meal. Sunday evening Bro. Ebling gave his last message. We feel he has sowed much good seed and it is up to us to cultivate and dig in the seedbed so that it may grow and bring forth more of a bountiful harvest. Time may be short and our Lord and Savior may come sooner than we think.

We wish Bro. Ebling and his companion success as they work in other fields of God's vineyard. We were glad for all the visitors who were able to come and be with us in these services and hope they will be able to come back again. Thus came to a close another two weeks' revival and Lovefeast occasion which will not soon be forgotten.

The way may seem hard

And you feel to give up and roam,  
But hold fast to thy faith and Christ

If your desire is to reach that  
heavenly prepared home.

Alvin Silknitter, Cor.

### STRAUSSTOWN, PA.

The Bethel congregation began our revival meetings Aug. 20 and continued through Sept. 3. Bro. Haldeman of Quinter, Kans., was with us. He took sick Thursday of the first week and went to the Lebanon hospital. He could not resume the preaching until the following Thursday night. The services started with good attendance and the disappointment was great. The members felt keenly Bro. Haldeman's plight and sympathized with him being so far from home and unable to continue in the Lord's work.

Bro. Haldeman expounded the gospel truth to us with clarity and force. Brethren Ebling and Keggerreis continued the meeting during his sickness. There were no additions but much seed was sown and we pray for results to follow. We felt greatly encouraged by the attendance from adjoining congregations, especially from the Shrewsbury members who did exceedingly well night after night.

Sara E. Weaver, Cor.

### SHREWSBURY, PA.

Bro. Geo. Replogle of Astoria, Ill., came Sept. 3 and held a two weeks' revival meeting for us at the York House. Our brother gave us eighteen spirit-filled sermons while here. The attendance was quite good and we certainly can say we have been built up and brought nearer to our Master.

There are a few of the texts and comments Bro. Replogle gave us:

I Cor. 2:2, Paul was determined to know nothing save Jesus Christ and him crucified.

Psalms 19:7, Law of the Lord is perfect, converting the soul.

I John 5:17, Sin. All unrighteousness is sin. The wages of sin is death. God's face is against those who do evil. God loves those who do righteousness.

Gal. 5:16-21, Effects of Sin. Wrath is a high temper. Wrath worketh not righteousness of God.

II Cor. 4:1-6, Lights on the Gospel.

Isah 55:1-9, Seek ye the Lord while he may be found.

Matt. 16:13-19, Church. Only one church, the church of Jesus Christ. The church a chaste virgin.

He that doeth the will of God abideth forever.

John 3:1-7, Born again or baptism. Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Rom. 8:1-6, For to be carnally minded is death; but to be spiritually minded is life and peace.

John 1:29-36, Behold the Lamb of God that taketh away the sin of the world.

Heb. 12:1-6, Let us run with patience the race that is set before us. Which race are we running? Are we running for a prize here on this earth or running for the prize of eternal life? Paul said I press toward the mark for the prize of the high calling of God in Christ Jesus. We can also have the same prize and calling if we run with patience the race that is before us.

I Peter 1:1-7, Eternal Inheritance or Inheritance Incorruptible.

Heb. 2:1-6, How shall we escape, if we neglect so great a salvation. Come drink of the water of life freely.

John 14:1-6, He that doeth the will of the Father which is in heaven shall be awarded that heavenly home. He that loveth me, he it is that keepeth my commandments. The commandments of the Lord are not grievous. Blessed are they that endure to the end for they shall be saved. There remaineth therefore a rest for those that obey in the Lord. Here we have no abiding city but seek one to come. This mansion here on earth is only large enough for the immediate family but the mansion in heaven is large enough for every one.



We were made to rejoice through the results of these meetings that one soul was willing to give her heart to God and her hand to the church. We pray that the Holy Spirit may lead, guide and direct her that she will stand faithful, and may we all so live that some day we can live in that heavenly mansion and meet those of our loved ones who has gone on before.

We also pray God will bless Bro. Replogle as he goes on preaching the Gospel, may he cry aloud, spare not, lift up his voice like a trumpet, and shew unto the people their transgressions and sins.

Sheila Stump, Cor.

### GOSHEN, IND.

The Goshen church met in its quarterly council Friday evening, Sept. 29, at 7 p. m. The meeting was opened with hymn 243 after which Bro. Floyd Swihart read Eph. 4 and lead in prayer. Our Elder Bro. Gunderman then took charge of the business at hand.

The visiting brethren reported their annual visit. There were several timely admonitions given and discussed.

The report of the treasurer was then read and accepted as was also the report of the flower fund. An offering was taken and Bro. Abram Miller closed the meeting by prayer.

Our Harvest meeting was well attended on last Sunday, with attendance for Sunday school 149. An offering of \$56.48 was given and the church decided to place it in our Home Mission fund to be used for those in need.

As a reminder, our Lovefeast will Nov. 4th, with a service at 2 p. m.

and with the Lovefeast proper at 7 p. m. prompt, in the evening. The following day, Nov. 5th, Bro. Dale Jamison of Quinter, Kans., will begin a series of revival efforts.

We will appreciate having as many as can join with us in these services and enjoy them with us. Pray that much good may come from these services.

Sister Maurine Carpenter.

## OBITUARIES

### JENNIE ELIZABETH SPONSELLER

Jennie Elizabeth Shong Sponseller, daughter of David and Martha Shong, was born in Delaware township, Defiance county, Ohio, on the 27th day of February, 1869, and departed this life Sept. 24, 1950, in the Defiance hospital at the age of 81 years, 6 months and 27 days.

On Sept. 6, 1891, she was united in marriage to Elder John L. Sponseller, this union was blessed with six children, her husband departed this life on March 13, 1942, she was also preceded in death by a son, Bracey Olin, and a daughter, Martha Faye.

She leaves to mourn her departure two sons: Merl of Mark township, and Vernie at home two daughters; Mrs. Ray Rensberger of Sherwood, Ohio, and Mrs. Lowell St. John of Bryan, Ohio; nine grandchildren and one great grandchild, also one brother of Sherwood, Ohio.

Early in life she united with the Dunkard Brethren church and remained faithful to this faith until overtaken by death. In the month of June she suffered a fall and at

that time she called for the Elders of the church and received the anointing service. Sister Jennie was a strong believer in prayer and was always glad for a service in the home.

The funeral service was held in the Sherwood United Brethren church with Eld. Vern Hostetler officiating, interment was made in the Sherwood cemetery.

### LESTER HEISEY

Son of Albert and Susannah Heisey, was born near Phillipsburg, Ohio, Sept. 17, 1881, and passed away at his home in Potsdam, Ohio, Aug. 30, 1950, at the age of 67 years, 11 months and 13 days. In his youth he worked away from home around Potsdam. He united with the Church of the Brethren January, 1898. His education was received in the public school, where he was an apt scholar. He was united in marriage to Emma Miller on Sept. 28, 1902. To this union were born seven daughters and one son.

His wife, one daughter and the son preceded him in death, his wife having passed away on Dec. 9, 1944. He was called to the Ministry in the West Milton Church of The Brethren in the year of 1908. One year later, he and his wife took up the pastorate of the Charleston Mission, Church of The Brethren and continued there nearly five years. Then he moved to the Cedar Grove church in the Price Creek district for one year. He then accepted the pastorate of the Richland church near Mansfield, Ohio. He was the means of establishing two churches in Kentucky and has had some evangelistic work.

On June 5, 1946 he was united in marriage with Mrs. Maude Smith. In October 1949, he transferred his membership to the Dunkard Brethren church in Englewood, Ohio. He was a faithful minister in the preaching of the gospel and always ready to do his duty when called upon. Now his work here is done but his memory will live on.

He leaves to mourn his departure: his wife, six daughters: Velma Shearer of Laura, Ohio; Dortha Boomershine and Ruth Nissinger, both of Lewisburg, Ohio; Lova Shuttleworth, Greenville, Ohio; Sue Clegg, Lewisburg, Ohio; Naomi Petry, Potsdam, Ohio; one step-son, Harry Smith, Fostoria, Ohio; 16 grandchildren; six brothers, Chalmers, Walter, Jesse, William, John and Ray; a sister Carrie, his sister Mary having preceded him in death, also a host of other relatives and friends.

His funeral took place on the second day of September. Short services were held at the Roy Miller funeral parlor, West Milton, Ohio. in charge of Elder Herbert Parker and the main services at the Church of The Brethren, Potsdam, Ohio. Elder J. P. Robbins opening the services and Elder Lawrence Kreider preached the sermon. His body was laid to rest in the Potsdam cemetery near his home.

Dearest father thou has left us

Here our loss we deeply feel  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

Some sweet day when life is o'er  
We shall meet above;  
We shall greet those gone before  
In that home of Love.

Joseph P. Robbins.



**FOXES BOOK OF  
MARTYRS****Chapter 8 Cont'd.****Wonderful Courage of Three  
Christian Friends**

While Maximus, governor of Cilicia, was at the city of Tarsus, three Christians were brought before him by Demetrius, a military officer.

Tarachus, the eldest of the prisoners, and the highest in rank, was addressed by Maximus, who asked him what he was? The prisoner replied, a Christian. This reply offending the governor, he again asked the same question, and was answered in a similar manner. The governor then began to argue the case, and told Tarachus that he ought to sacrifice to the gods, as that was the only way to get riches and honors; and that even the emperors themselves did so.

Tarachus replied, that avarice was a sin, and gold itself an idol as hurtful as any other for it brought about frauds, treacheries, robberies, and murders; it induced men to deceive each other, by which in time they deceived themselves, and bribed the weak to their own

eternal destruction. As for promotion, he said he wanted it not, as he could not in conscience accept of any place which would require him to pay adoration to idols. And as to honors, he desired none greater than the noble name of Christian. As to the emperors themselves being pagans, he added with the same undaunted and determined spirit, that they deceived themselves in adorning senseless idols, and were evidently being led to destruction by the devil himself.

For the boldness of this speech, Tarachus was struck violently with a staff, breaking his jaw. He was then stripped, scourged, loaded with chains, and thrown into a dismal dungeon, to remain there till after the trials of the other two prisoners.

Probus was next brought before Maximus, who asked him his name. Bravely the prisoner replied, that the best name he could boast of was that of a Christian. To this Maximus replied, Your name of Christian will be of little service to you unless you sacrifice to the gods, and seek the favor of the emperor.

Probus answered, that as



he had already given up a considerable fortune to become a soldier of Christ, it might be evident that he cared little for the favor of the emperor. He was then scourged; and Demetrius, the officer, telling him how his blood flowed, advised him to comply; but his only answer was a shake of the head. "What," cried Maximus, "does he still persist in his madness? Turn his face toward us that we may see how he takes his punishment." The body of the unfortunate Probus was then turned about and he was scourged on the breast. He bore this with as much courage as he had shown while beaten on the back; and only said, The more my body suffers and loses blood, the more my soul will grow vigorous and strong. He was then committed to jail, loaded with irons, and his hand and feet stretched upon the stocks.

Andronicus was next brought up, and upon being asked the usual questions, questions, said, I am a Christian, a native of Ephesus, and descended from one of the first families of that city. He was then sentenced to undergo punishments similar

to those of Tarachus and Probus, and sent to prison.

Having been confined some days, the three prisoners were again brought before Maximus, who began first to reason with Tarachus, saying, he supposed the punishments he had already suffered had caused him to change. Finding himself, however, mistaken, he ordered Tarachus to be tortured by various means. Fire was placed in the palms of his hands: he was hung up by his feet and smoked with wet straw; and he was sent back to his dungeon.

Probus being then called, and asked if he would sacrifice, replied, "I come better prepared than before; for what I have already suffered has only confirmed and strengthened me in my resolution. Employ your whole power upon me, and you will find, that neither you, nor the emperor, nor the idols you serve, shall oblige me to adore gods whom I know not."

The governor attempted to reason with him, and praised the heathen gods, and urged him to sacrifice to Jupiter. Probus refused, and said, "Why should I pay divine honors to Jupiter, an in-

famous character, as is even acknowledged by your own priests and poets?" Enraged at this speech, the governor ordered Probus to be struck upon the mouth, for uttering what he called blasphemy; his body was then seared with hot irons, and after these terrible tortures, he was sent back to prison.

When Andronicus was next brought before Maximus, the governor tried to deceive him by pretending that Tarachus and Probus had renounced their faith, and turned to the gods of the empire.

To this the prisoner answered, "Lay not, O governor, such a weakness to the charge of those who have appeared here before me in this cause, nor imagine it to be in your power to shake my fixed resolution with artful speeches. I cannot believe that they have disobeyed the laws of their God: nor will I ever fall behind them in faith and dependence upon our common Saviour. I neither know your Gods, nor fear your authority; fulfill your threats, execute your most bloody inventions, and employ every cruel art in your power on me. I am

prepared to bear it for the sake of Christ."

For this answer Andronicus was cruelly scourged; but recovering from his wounds in a short time, the governor accused the jailer of having let some physician attend him. The jailer declared that no person whatever had been near him or the other prisoners, and that he would willingly lose his head if anything of the kind could be proved against him. Andronicus said the jailer spoke truly, and added, that the God whom he served was the most powerful of physicians.

(To be continued.)

It is easy to forgive as long as one loves.—Anon.

#### ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—We Should Glory in the Cross of Our Christ. Gal. 6:1-18.
- Oct. 8—He is Writing to the Saints at Ephesus. Eph. 1:1-11.
- Oct. 15—Ye Were Sealed With that Holy Spirit of Promise. Eph. 1:12-23.
- Oct. 22—What We Were by Nature, What We Are by Grace. Eph. 2:1-11.
- Oct. 29—We are Called by Good Works. Eph. 2:12-22.
- Nov. 5—The Hidden Mystery. Eph. 3:1-10.
- Nov. 12—And to Know the Love of Christ. Eph. 3:11-21.

- Nov. 19—He Exhorteth to Unity. Eph. 4:1-16.  
 Nov. 26—Thanksgiving. Praise God, His Great Works, His Benefits. Ps. 66:1-20.  
 Dec. 3—Put On the New Man. Eph. 4:17-32.  
 Dec. 10—After General Exhortation. Eph. 5:1-16.  
 Dec. 17—Christ's Love For His Church. Eph. 5:17-33.  
 Dec. 24—Christmas. Christ's Birth and Kingdom. Isa. 9:1-21.  
 Dec. 31—Obedience in the Lord, For This is Right. Eph. 6:1-24.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Elijah Fed. I Kings 17:1-16.  
 Oct. 8—Elijah Meets Obadiah and Ahab. I Kings 18:1-16.  
 Oct. 15—Baal's Prophets Tested. I Kings 18:17-39.  
 Oct. 22—Naboth's Vineyard. I Kings 21:1-14.  
 Oct. 29—Elijah Divides the Jordan. II Kings 2:1-11.  
 Nov. 5—The Widow's Oil Multiplies. II Kings 4:1-9.  
 Nov. 12—Namaan the Leper. II Kings 5:1-14.  
 Nov. 19—Hezekiah's Days Lengthened. II Kings 20:1-11.  
 Nov. 26—Thanksgiving. Ps. 103.  
 Dec. 3—A King's Proclamation. Ezra 1:1-11.  
 Dec. 10—Courage To Do Right. Dan. 1:1-21.  
 Dec. 17—Deliverance From Danger. Dan. 3:1-30.  
 Dec. 24—Christ is Born. Luke 2:8-20.  
 Dec. 31—The Innocent Protected. Dan. 6:1-28.

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# BIBLE MONITOR

Vol. XXVIII

November 1, 1950

No. 21

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## PRAISE AND ADORATION

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"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand," Psalms 95:6-7. The psalmist David earnestly urged men to realize the great power and authority of our Heavenly Father and therefore we must reverently worship Him. The text we have under consideration is very definite and we hope to stir up your minds to meditate upon this text. Our sincerity and reverence in worship should be greatly strengthened as we read the thoughts of respect, devotion and service in the Psalms.

I feel none of the Bible Monitor readers will doubt the fact that "He is our God..". However I am won-

dering if we so regard and respect our Creator? What effect should the fact, that we know He is our God, have upon our individual, daily thoughts, words and deeds? Do we thank Him, do we obey Him, do we learn to know Him, do we give our all to Him; as we would to One, who is so high above us in all things, as to be called God?

I feel that the most of our readers realize the individual need and duty to worshipping our God. What does it mean to worship? The act and feeling of adoration and praise; to respect, honor, praise and reverence. "O come, let us worship" this is not an individual command but a pleading with others to do something that we feel the need of and are willing to do ourselves. Some one has said that every Sunday is too often to gather

together to worship. As you meditate upon this text can you imagine that it is, regardless of the difficult tasks that may be included? Can you feel satisfied that anything less will please God? Will this even be sufficient to please Him?

I hope all our readers feel this obligation deeply enough that none will question the necessity of humbly submitting to and bowing before their Lord and Maker. "Let us bow down—let us kneel before." When this form is supplemented by many New Testament scriptures such as: Luke 22:41, Acts 7:60, Eph. 3:14, I hope no one will question the accepted, dare we say required, form of coming before our Heavenly Father in prayer. If any easier, handier, some might say more sanitary; way of worship is acceptable, why did our Lord and Savior, Jesus Christ, kneel down Himself? Yes, even when time was so short and the place so unsuitable.

"We are the people of His pasture" just what all does this imply? Is the pasture He offers sufficient food for us: Are we willing to submit ourselves unto Him and His revelation unto us

through His followers and feed on nothing else? We accustom ourselves to a certain temporal diet because of Doctor's orders, environment, circumstances and climatic conditions. Are we humble enough to submit ourselves both temporally and spiritually to His pasture?

"The sheep of His hand." This expression alone expresses the close contact between God and His followers, as though they were in the hollow of His hand. From the use of the word sheep we can gather many characteristics that should clothe the follower of God. For example: the sheep is humble, submissive, it simply follows and does not need to be driven. The young lambs learn to be sheep from the older sheep and not from the other animals or their own instincts. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," I Cor. 6:20.

This text has been brought to our minds by the abundant blessings of God that are especially noticeable at this time of the year. In the last few weeks we have enjoyed

many of those calm, sunshiny days, decorated with the colors and fruits of the season. While these conditions may be changed by the time this article is read, yet we will still have many reasons to properly worship and praise our Lord and Maker. God has blessed us with religious liberty and a blessed fellowship with those of like precious faith. God has sent the early and latter rains and man is busy gathering in the fruits of the earth. Many housewives have their shelves filled with good things stored for winter.

With all the blessings surrounding us, actually all coming through God's blessings, what effort are we going to put forth to worship and serve Him? What an influence are we in leading others to know His goodness, His plan of Salvation, and the blessings He has in store for those who diligently serve Him? "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples," John 15:8.

Self confidence is the greatest of all victories.

—Plato.

## THE GOSPEL OF JESUS CHRIST

### The Only Safe Ground For Man's Salvation

By Wm. Root

#### Part 5

The 7th great truth of the Gospel of Christ is, "there is only One Baptism," which is immersion, an ordinance, composed of three dips, "into the name of the Father, and of the Son, and of the Holy Ghost." How true it is that there is only one form of baptism given in the New Testament, for man to perform, that is baptism in water. The idea of sprinkling or pouring, for Christian baptism is pre-posterous and unfounded in Holy Writ. Therefore we contend that immersion is baptism, and we affirm that springling or pouring do not meet scriptural requirements.

First, John the Baptist baptized in a river of water, in Jordan. Matt. 3:5-6, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins." Note



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here, the baptizing was performed in Jordan. Men substitute and tell us it was sprinkling or pouring in the river. But they cannot get around the fact that the work was down in the river. Farther, their practice does not harmonize with other scripture teachings on baptism, which we shall notice farther along in this article.

The example of Christ's baptism was that he was baptized down in the water. Matt. 3:16, "And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens

were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Note, He went up out of the water. Had sprinkling and pouring met scriptural requirements, they would not have needed to go to a river, but the facts are that much water was needed, such as is need for immersion, how do we know? We are plainly told in Jno. 3:23, "And John also was baptized in Enon near to Salem, because there was much water there." The word "because," proves beyond a doubt that much water was needed, not so with sprinkling or pouring.

It was also so, in the baptism of the eunuch, that there was sufficient water for immersion. Acts 8:36-38, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." We have brought these scriptures to show that Bible examples of Christian baptism were administered in water, suffic-

ient water for immersion.

The proof that water baptism is immersion is clearly shown by the apostle Paul in his writing, which shows that we are buried in the operation. Col. 2:12, "Buried with him in baptism, wherein also (that is in baptism) ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Also in Rom. 6:4-5, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

To be buried with Christ by baptism, or having been planted together in the likeness of his death, both would require a covering up, such as immersion.

We have now shown that the one baptism taught by the scriptures is immersion.

Next it is an ordinance, composed of three dips. There is only one place in all the New Testament where a formula is given, which tells how to baptize. This was

given by the Master himself, as recorded in Matt. 28:19, where he said, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Baptism represents the work of each person in the Godhead or Trinity. Since the word baptism is translated or taken from the Greek word, baptizo, and with the letters -ing added (baptizing) which shows a repetition of action. Baptizing, taken from the greek baptizo, which also means a repetition of the act, and since there are three names named in the commission in which we are to baptize, therefore baptism becomes an ordinance, composed of three dips.

The great commission as given above is not a unitarian, but a Trinitarian formula. If Jesus did not mean for the commission to represent the distinction of each member of the Trinity, He would not have worded it as He did. He would not have used the word baptizo, which carries the idea of repetition, but would have used bapto which means a single act. Men tell us that Eph. 4:5, which reads, "One

Lord, one faith, one baptism," means "One Lord, one faith, one dip." We say such interpretation is misleading, is perverting the scriptures, for as cited above, the formula given by the Master for baptism demands three dips, to complete the ordinance.

Whatever may be said about God, as described in the word, "One Lord, one faith, one baptism," there is one Lord. In some respects God is one, but in others he is three. It is with respect to the Trinity that baptism is to be performed, in the commission we have the Trinity in unity, and unity in the Trinity.

It is the Father who accepts the faith of the penitent, forgives his sin, receives the new born babe as his child. To baptize into the name of the Father means the receiving of his loving mercy, having him as our Father. To be baptized into the name of the Son, means to have faith in Him, as the propitiation for sin, or sins. He is the one who gave his life for us, the one who is the head of the church, which is his body. By baptism we "put on Christ" by being baptized

into Christ, and then walk in "newness of life."

To be baptized into the name of the Holy Ghost is to receive by faith the Holy Ghost, that convicts of sin, who cleanses the heart, helps the candidate to live a godly life.

We have now given you seven great truths of the gospel of Christ, in our next article we hope to give you the plan of salvation, as outlined in his gospel, in detail.

Great Bend, Kans.

## NEWS ITEMS

### MAILING LIST

The mailing list has just been revised and all subscriptions received before Oct. 1st should be corrected on this list. Please notify us of any errors still not corrected.

We gladly appreciate your co-operation in renewing subscriptions and bringing past due subscriptions up to date. We appreciate those immediate notices when you are changing address.

We urge all agents to renew donated subscriptions also, as you correspond with us, or they will be discontinued upon expiration as well as paid subscriptions. Editor.

**SHREWSBURY, PA.**

The Shrewsbury Dunkard Brethren held their regular quarterly



council on Oct. 9th, beginning at 7:30 p. m.

Elders A. G. Fahnestock of Lititz and Ray S. Shank of Mechanicsburg were with us at this time. Elder Shank opened the meeting: hymn 492 was sung and after making some comments, he led us in prayer.

Our Elder J. H. Myers then took charge. The secretary and treasurers reports were read and accepted. Arrangements were made for our fall lovefeast which will be Nov. 5th. We ask all who can to be with us at this time.

As the Shrewsbury congregation has lost two of our ministers through death, Elder A. G. Fahnestock then took charge and after reading I Tim. 3:1-13, also Titus 1:1-11 and making some remarks they took the vote of the church for a minister. The elders reported, the church had given a scattered vote and that they thought it would not be wise to elect a minister at the present time.

The vote of the church was then taken if there should be two deacons elected. The church decided there would be no election at this time.

The minutes were then read and accepted. Hymn 84 was sung and we were led in a closing prayer by Elder Fahnestock.

The Shrewsbury congregation deeply feels the loss of six of our dear members through death within the past 15 months. Our Bro. Frank Miller is not well and we ask all those who know the worth of prayer to remember him at the throne of grace.

Sister Shela Stump, Cor.

### LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren, have planned to start our series of meetings on Monday evening, Nov. 6th. Bro. W. S. Reed from Wauke, Iowa, will be the evangelist. We expect a hearty invitation to all who can to attend our meetings.

Susanna B. Johns,  
35 E. Lincoln Ave.

### McCLAVE, COLO.

The Cloverleaf congregation met on Friday evening, Sept. 22, for quarterly council, with our Elder, Harry Andrews of Grandview, Mo., presiding.

Delegates were chosen at this meeting and letters were granted to Elder and Sister Isaac Jarboe who are now making their home in Grandview, Mo.

On Sept. 10th, Bro. W. S. Reed of Dallas Center, Iowa, started a two weeks' series of meetings. While here Bro. Reed did not shun to declare the whole gospel of Christ, and preached a spirit filled message at every service.

We were made to rejoice when two young souls, were received into church fellowship by Christian baptism on Saturday morning.

Dinner was served at noon in the basement and in the afternoon we met again at 2 o'clock for examination services. We met again in the evening at 7:30 for our Lovefeast with around 40 surrounding the tables, from several congregations, with Bro. Reed officiating.

Again on Sunday morning we met at the church for morning worship and breakfast at 7:30. At

10 a. m. we reassembled for worship with Bro. William Root of Great Bend, Kansas and Elder W. S. Reed bringing the message for the forenoon. Dinner was served at noon.

Again at 2 p. m. we assembled for worship with Elder Isaac Jarboe opening the service and Brethren Millard Haldeman and Harry Andrews bringing the messages. Bro. Reed brought his last message on Sunday evening.

We feel that the Cloverleaf Congregation has been blessed by these meetings. May the seed that has been sown, grow, and may the Lord bless Bro. Reed for his efforts put forth.

We wish to thank each one who came from other congregations, especially the elders and ministering brethren. We invite you, and any others to come whenever you can. We also enjoyed the visit of the L. W. Berry family, two evenings during our meetings.

Sister Erma Moss, Cor.,  
Caddoa, Colorado.

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### CERES, CALIF.

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The District meeting for the fourth district, met at the Pleasant Home congregation Oct. 4th. Preaching every evening and one sermon Thursday morning. Thursday afternoon we had a program on the subject of Holiness. Friday was the business meeting. Saturday afternoon, examination service and at 7:30 Saturday evening 36 surrounded the Lord's table and enjoyed the Communion service together.

The meeting was well attended by all three churches. Bro. M. S.

Peters could not be with us, ill health preventing. We were built up and made stronger by being together. We had all-day services on Sunday. Sunday school at 10 o'clock, preaching at 11 and also in the afternoon and evening.

We are always glad for anyone who comes this way to be with us. Pray for us as Christ prayed, that we might be one as He and the Father were one. Then we know we will grow in Spirit and Truth.

Dora R. Spurgeon, Asst. Cor.

### MECHANICSBURG, PA.

We held our Lovefeast on Oct. 14-15. Services started at 2 p. m. Saturday afternoon by singing 223, 308 and 201. Our Elder then took charge of the opening services. He read Luke 10:27-37 and led us in prayer. Then Lewis B. Flohr from Vienna, Va., brought a message from the second chapter of John. He spoke of the first miracle, of the New Wine and also of Loving Thy Neighbor as Thyself.

The next speaker was Bro. Ammon Keller from Lititz congregation. He gave us a powerful message from Heb. 6:1-6. Eld. H. E. Demuth from Waynesboro congregation read I Cor. 11 and gave us a very strong examination sermon. He urged us all to search ourselves. Elder Ord Strayer and L. B. Flohr gave some more good thoughts.

At 6:15 we were called to surround the tables for Communion. 35 brethren and 37 sisters were seated to partake of the ordinances as we feel our Saviour taught us in that upper room. Bro. Flohr officiated and we believe we were all built up spiritually and we hope

we may continue to be stronger.

Sunday morning we met at 9:30 for Sunday school. We sang No. 401 and our superintendent read Jude for the opening devotion. All 62 of us remained in one class and Bro. Clayton F. Weaver was our teacher. With several taking part, many good thoughts were brought before us. After hymn No. 304, Bro. Shank opened the preaching services by reading I Pet. 4.

Bro. Flohr brought a message from I Sam. 8. At that time the people wanted to be just like other people of the world and we have the same spirit today as church people want to serve their God and yet be just like the world is. Bro. Weaver spoke also on the same text. Bro. Paul Weaver closed the meeting with prayer.

We went to the basement for the fruits of the earth to satisfy these temporal bodies. With an uplifted spirit we separated for our homes. We wish to thank all who came to help with these services as we are few in number. We feel happy that we can enjoy spiritual food and realize that our Master did not do all His work with the multitudes. May our Heavenly Father extend His blessings and His peace to us all, is my prayer.

Harry L. Junkins, Cor.

### DALLAS CENTER, IOWA

We were glad to have Bro. and Sister Beery and family with us on Sept. 4th. On Sept. 24 Bro. and Sister Paul Myers came into our midst for a two week's revival meeting. Bro. Myers preached the word with power. He made it simple and clear to be understood

by all. No souls were added to the fold at this time. We expect the good seed sown to bring forth fruit in the future. We have been built up spiritually. May we all be more determined than ever to press on in the Lord's work and bring the lost to Jesus. The time is short, He may soon come for His church, the bride.

Following are a few thoughts from the messages we enjoyed. Jesus the Bread of Life. The body needs food to sustain it. So does the soul need spiritual food and rebuilding. The bread from Heaven never spoils as the bread in the wilderness. It is always satisfying and nourishing. We find a diet for spiritual life in John 4:31-34, "My meat is to do the will of Him that sent me, and to finish His work." We should feast on Jesus, not just nibble.

Obedience is our Christian duty. Hezekiah did that which was right in the sight of God. He clave to the Lord, and kept His commandments. The Lord was with him; and he prospered whithersoever he went.

What seek ye? Seek first the kingdom of God and His righteousness. After we have sought and found Him we have inward peace. Some things to seek after: strive to enter in at the strait gate, seek things above, search diligently and seek sinners.

Titus 2:7-8, shewing a good pattern of sound speech which cannot be condemned. If we utter language like the world does, we are not the children of God. We should be careful, not only of what we say, but how we say it. "A soft answer turneth away wrath." This



is a means of identification in our speech.

Sin is a willful violation of divine law. Failing to do good Jas. 4:17. Jonah was guilty of the sin of neglect. Presumptuous and secret sins, Psa. 19:13. Sin against the Holy Ghost is, attributing to some other power that which the Holy Ghost does. It cannot be forgiven. Sin separates us from God and unless it is eradicated we are lost. We can atone for sin and be cleansed through the blood of Jesus Christ. Even though we live in the midst of sin, we can have overcoming power.

John preached repentance, Matt. 3:2, Jesus preached it Matt. 4:17, the disciples preached it Mark 6:12, Paul preached it Acts 26:20, and Peter preached it Acts 3:19. It does us no good to repent if we do not believe that Jesus forgave us.

Baptism is the answer of a good conscience toward God, the initiatory rite to gain entrance into the visible church. There were messages including: Feet-washing, Lord's Supper, Communion, Salvation, Anointing and Laying on of Hands.

Our salvation depends on our willingness to forgive. We ask God to forgive our trespasses as we forgive others. He forgave us only to the degree that we forgive. If there is anything unforgiven we are not ready to die.

Our life is a voyage. Christ should be our Pilot. Satan creates storms in front of us. Jesus took a great storm and made a great calm. He can bring great calm in our lives. We should study to know the evidence, signs, manner, time and purpose of Christ's second

coming. "Prepare to meet thy God."

There are good decisions and wrong ones. In the story of the good Samaritan, the Priest and Levite decided to pass by on the other side. The Samaritan decided to do good. Sometimes we feel we are too busy and let opportunities to do good, pass us by. Caleb made the right decision, Num. 13:30. Ruth made a good decision. Peter made a wrong decision which caused him to suffer and weep. The decisions we make in temporal things are only for time. Decisions on spiritual things must be made in the time of this life, for eternity.

At the close of these meetings we enjoyed a Lovefeast together. Visiting elders were Elders O. T. Jamison, Isaac Jarboe and Harry Andrews. Ministers were brethren W. C. Pease and Millard Haldeman. These brethren, including Bro. Myers, gave us such inspirational messages on Calvary, Taking God at His Word, Humanity's Need, Christ's Hope, It takes 100% obedience to take us to Glory, and Fruit-bearing. We who are planted in Christ are as trees in the orchard of God. Let us be true to our strain. We cannot be partakers of the world and bear spiritual fruit.

There was a goodly number that partook of the sacred emblems of God's house, with our thoughts on the suffering Saviour. Also with hopeful expectation of enjoying the marriage supper of the Lamb.

On Monday the business of the District was taken care of. Bro. Dale Jamison arrived from holding meetings in Indiana. In the evening he gave us a stirring message on "This One Thing I Do." Phil.

3:12-14. Since our last report one letter of membership was received. 22, 1950, aged 88 years, 1 month and 8 days.

Ethel Beck, Cor.

## OBITUARIES

### MRS. KATHRYN MASON

Mrs. Kathryn Hyre Mason departed this life, Sept. 3, 1950, following a heart attack, at the age of 78 years, 11 months and 3 days, in her home at Alamo, Texas.

She was born to Daniel Hyre and Kate Bowser Hyre, at Trotwood, Ohio. She left Trotwood with her family for Lawrence, Kansas when she was 10 years old.

She was baptized into the German Baptist Brethren church in Ada, Okla., by Bro. S. P. Weaver.

She leaves her husband, Otto, at home. Funeral services were held Sept. 7, 1950 at 2 p. m., conducted by Harvey Hostetler, in Wichita, Kansas. Rev. 14:13 was used as a text.

There's an open gate

At the end of the road,  
Through which each must go alone,  
And there in a light we cannot see

Our Father claims His own;

Beyond the gate your loved one  
Finds happiness and rest,

And there is comfort in the thought

That a loving God knows best.

### JACOB I. HUFFMAN

Was born in Page county, Va., Aug. 14, 1762 and passed away at his home near Macdoel, Calif., Sept.

As a youth he came west with his parents in 1874, settling in the Willamette Valley, Oregon, where they resided four years. In 1878 they moved to the Pelouse country, settling near Waverly, Wash., where he grew to manhood and took up a homestead.

In Dec. 1899 he took a trip back to Virginia where he met Fannie V. Garber. They were united in marriage March 14, 1900 and to this union were born four children, two of whom along with his wife preceded him in death.

In 1909, he with his family moved from Waverly, Washington, to Butte Valley, where he has since resided with the exception of the past five winters which he spent with his daughter and son-in-law. Rolla and Ethel Shoemaker, of Live Oak, Calif.

He is survived by one brother, David Huffman of Missoula, Mont., one sister, Mrs. Martha Allen of Spokane, Wash.; one son, Lester W. Huffman of Dorris, Calif.; one daughter, Mrs. Ethel Shoemaker of Live Oak, Calif.; one granddaughter, Mrs. Lois Stonesipher of Live Oak, and three great grandchildren.

Bro. Huffman was laid to rest in the Macdoel, cemetery, Sept. 26, 1950, the undersigned bringing the funeral message. We are made sad with the passing of our loved ones, but are made to rejoice in the hope that we have in following our Saviour.

Bro. Huffman obeyed his Lord, in baptism at an early period in life, and was true to the faith of the Brethren as taught in the word of God. It gives us who are

left a greater determination to carry on the Lord's work here below, in order that we too may have an assurance of a home over there. Let us be faithful, then we can with the Apostle Paul say, "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

W. E. Bashore.

### SAMUEL M. ZEIGLER

Samuel M. Zeigler, 115 N. West St., York, Pa. was born to the late Samuel and Eliza Zeigler, March 28, 1867, and departed this life on Sept. 10, 1950 at the west side Osteopathic hospital, York, at the age of 83 years, 5 months and 12 days.

Bro. Zeigler joined the church of the Brethren and was baptized Nov. 20, 1880. On Sept. 20, 1936 he changed his church relationship to the Dunkard Brethren to which he lived faithful until dead.

Funeral services were held Sept. 13, at 2 p. m. from the Walter Futer funeral home, 662 Linden Ave., York. His only survivors were several nieces and nephews.

Elder Joseph H. Myers officiated and he was laid to rest in the Mummerts cemetery near East Berlin.

Sheila Stump, Cor.

### GAYLENE RAE JARBOE

Little daughter of Bro. and Sister Robert Jarboe, departed this life at their home, near McClave, Colo., on Sept. 16, 1950, at the age of two years, 4 months and 19 days. She

was born at Lamar, Colo., April 23, 1948.

She is survived by her parents, her grandparents, Bro. and Sister H. I. Jarboe, Grandview, Mo., Mr. and Mrs. J. R. Clayton of Hasty, Colo.; great grandparents, Bro. and Sister, John H. Roesch, McClave, Colo.; and Mrs. James Relph, Laird, Colo.; uncle, aunts and many other relatives and friends.

Funeral services were held from the Cloverleaf Dunkard Brethren church, Tuesday, Sept. 19th, at 2 p. m. with Elder Sherman Reed of Dallas Center, Iowa, officiating, assisted by Bro. Warren Smith of McClave. Burial was in the Las Aminas, Colo., cemetery.

We miss her in the place of prayer,  
And by the hearth-fires light;  
We pause beside her door to hear:  
Once more her sweet good night.

There seems a shadow on the day,  
Her smile no longer cheers;  
A dimness on the stars of night,  
Like eyes that look through tears.

Alone unto our Father's will  
One thought hath reconciled;  
That He whose love exceedeth ours  
Hath taken home His child.  
Fold her, Oh Father, in thine arms,  
And let her henceforth be  
A messenger of love, between  
Our human hearts and thee.

Sister Bertha Jarboe.

## BUILDING THE CHURCH IN A PAGAN ENVIRONMENT

Make no mistake about it;  
Neither the immoral nor  
idolatrous . . . nor the drunk-  
en . . . will inherit the Realm



of God. Some of you were once like that; but you washed yourselves clean, you were consecrated, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God . . . All things are lawful for me? Yes, but not all are good for me. All things are lawful for me? Yes, but I am not going to let anything master me. For we are the temples of the living God. As these great promises are ours, beloved, let us cleanse ourselves from everything that contaminates either flesh or spirit; let us be fully consecrated by reverence for God. Acts 15:36, 18:22; I Cor. 5:9, 6:20; II Cor. 6:11, 7:1.

Like their present-day successors, Paul and other early Christian missionaries faced many obstacles when they set out to establish the church with its lofty moral ideas. Ancient social evils were taken for granted, and it took rare insight to recognize familiar pagan practices as evil, and strength of character to refrain from them. Paul insisted that the cure for drunkenness—always included in a catalog of pagan vices—was conversion, consecration, and

cleansing from “everything that contaminate either flesh or spirit.”

Gospel missions probably come into for frequent contact with drunkenness than any other group of Christian workers. In a recent interview on the experience of rescue missions with drinkers, Rev. Herbert E. Eberhardt, secretary of the International Union of Gospel Missions and Superintendent of the Central Union Mission of Washington, D. C., said:

“The major problems in the rescue missions of America are those resulting from the use of alcoholic beverages, whether it be the work with men, many of whom are alcoholics, or the activities among women and children. A large per cent of the men who apply to our missions for help are men who are or have been drinking.”

Mr. Eberhardt addressed a meeting on Sunday afternoon, November 13, 1949, at Temple Baptist church, Detroit, in connection with a meeting of the Executive committee of the International Union of Gospel Missions, saying:

## Rescue Missions and The Alcoholic

"Increasing alcoholism is one of the major, if not the major, economic, social, crime, and health problems in America. Its pyramiding by-products and evils are demanding the attention of public officials and socially minded groups throughout the United States, resulting the establishment of alcoholic wards, and the frantic efforts to find some expediency to relieve the judges of the wearisome embarrassment of repeating and apparently hopeless drunks who monopolize their time.

"One of the interesting phenomena of this alcoholic problem has been the change in terminology so that the drunkard today is popularly termed "the alcoholic"—a \$64.00 name for an old evil. We are told that the alcoholic is a sick man. That is indeed true, but it is only a half-truth. This popular conception of alcoholism as a disease has resulted, we believe, in a three-fold evil. First, it has taken away the stigma of drunkenness and given the alcoholic sense of pride, for he is now classed along with the rheumatic, the anemic, and the arth-

ritic. We have actually seen them almost proudly announce to our desk clerk as they ask for accommodations, 'I am an alcoholic,' with a sense of accomplishment. This is a dangerous trend.

"Second, it results in a splendid smoke-screen for the industry which alone produces the alcoholic, removing from it any blame and placing it squarely upon the victim himself. This is a tragic camouflage. Third, and more serious, it keeps the alcoholic from going to the true source of deliverance from his troubles. Thinking of himself only as a sick man, he seeks human and physical expediences rather than the power of God, who alone can transform his life and save his soul.

"If drunkenness, or alcoholism, is a disease, then we would like to compare it with other sicknesses in seven respects:

"1. It is the only disease which we advertise to the tune of almost 130 million dollars annually.

"2. It is the only disease which we propagate to the tune of 3 billion gallons of liquor consumed annually, or more than 20 gallons per



man, woman and child in the United States.

"3. It is the only disease which we legalize to the tune of 447,000 retail liquor permits in drug stores, groceries, hotels, and wherever our women and children must go for the necessities of life.

"4. It is the only disease which we commercialize, the annual drink bill being close to 9 billion dollars.

"5. It is the only disease which is voluntarily self-imposed. Not one of the four million excessive drinkers, most of them alcoholics, in America, ever become an alcoholic without wilfully taking a drink and continuing to drink. This is not true of any other sickness.

"6. It is the most deadly of all diseases for it destroys, as Jesus said in Matt. 10:28, 'both soul and body in hell.' No other sickness, however malignant, can kill a man's soul. But the disease of alcoholism will and does, as evidenced by the estimated cost of crime in the State of Massachusetts alone, resulting from liquor, of 61 million dollars in one year, to say nothing of the intangible by-products.

"7. Finally, we are glad to say this is a disease which is

curable for all who wish to escape its malignancy. Thank God, there is a remedy for this disease available to all. There is no incurable case in the sight of God.

"This is the theory upon which the rescue missions of America have operated for 77 years, since the establishment of the Famous Jerry McAuley Water Street Mission in New York in 1872 by Jerry McAuley, a converted alcoholic of the worst degree.

"For more than 77 years the history of these rescue missions has been famous for the outstanding miracles of God's saving grace in redeeming alcoholics, for the major work of rescue missions has been with alcoholic men with the mothers whose lives have been broken and bruised by drunken husbands, and the undernourished, unfortunate children from the drunkard's home. These missions have specialized in this particular work because they had to, and because they knew the answer.

"Hundreds of thousands of men and women have been redeemed and put back into society by the power of



the Gosepl in rescue missions—many of them to become minister and professional men, evangelists, and superintendents of rescue missions. Some of the best mission superintendents in America today were alcoholics until they met Christ. The last issue of Presbyterian Life tells the story of a drunk who as thrown out of a mission three times because he disturbed the meetings. That man today is the superintendent of a mission. Such men have become immortal—names like Jerry McAuley, Harry Monroe, Mel Trotter, Fred Becker, George Bolton, and others. Some of these men are now in such positions of prominence that we would not dare to mention their names. They are truly anonymous. One of them is the editor of one of the leading religious periodicals. Another is the author of some of our best loved hymns found in almost every hymnbook today. In fact, he has written so many popular Gospel songs that a book entirely of his own songs has been published.

"The second oldest mission in America, the famous Pacific Garden Mission of Chicago, where Billy Sun-

day was converted, has produced a sound color motion picture portraying the actual history of an alcoholic which is attracting nationwide attention, having been televised on a number of stations and shown to hundreds of thousands of people.

"While it is true that most rescue missions through the years have specialized in work with alcoholics by providing all sorts of physical, medical, and spiritual help in their free dormitories, showers, medical clinics, good square meals, Gospel services, and sympathetic dealing by men who themselves are converted alcoholics—there are some who have gone into this field more particularly: There is the famous Keswick Colony of Keswick, New Jersey; and more recently the Bethel Colony of Mercy in Lenoir, North Carolina; the Haven of Rest of Akron, Ohio, has a splendid hospital program for these unfortunate victims of drink. George Bolton is superintendent of that famous Bowery Mission of New York City which is sponsored by the Christian Herald Magazine; and in Detroit is one of the great missions,

the Howard Street Mission, under the able leadership of Mrs. Lulu Roe Curry, reaching thousands of alcoholics and other needy men. The September issue of the National Temperance Digest carries the remarkable story of one of the newest of these organizations, 'Alcoholics Victorious,' of the Chicago Christian Industrial League, patterned somewhat after 'Alcoholics Anonymous,' but with positive emphasis upon the Christian application of conversion."

Sel. by L. B. Flohr.

### FOXES'S BOOK OF MARTYRS

(Continued from Page 24

Oct. 15 issue.)

The three Christians were after a time brought to a third examination. They were again tortured, and at last sentenced for execution. Being brought to the circus or amphi-theatre, several beasts were let loose upon them; but it is related that none of the animals would touch them. Maximus was so much disappointed and angered at this, that he severely reproved the keeper, and ordered him to produce a beast that would do

the bloody work.

The keeper then brought out a large bear, which had that day destroyed three men. But, wonderful to relate, this creature, and a fierce lioness also, refused to touch the Christians. Finding it impossible to destroy them by means of wild beasts, Maximus ordered them to be slain by the sword. This was accordingly done; they all declaring, previous to their martyrdom, that as death was the common lot of all men, they would rather meet it for the sake of Christ, than suffer it by mortal disease.

### Dreadful Martyrdom of Romanus

Romanus, a native of Palestine, was deacon of the church of Caesarea, at the time of the commencement of Diocletian's persecution. He was at Antioch when the imperial order came for sacrificing to idols, and was much grieved to see many Christians, through fear, submit to the idolatrous command, and deny their faith in order to preserve their lives.

While reproving some of them for their weakness, Romanus was informed

against, and soon after arrested, being brought to the tribunal, he confessed himself a Christian, and said he was willing to suffer anything they could inflict upon him for his confession. When condemned, he was scourged, put to the rack, and his body torn with hooks. While thus cruelly mangled, he turned to the governor, and thanked him for having opened for him so many mouths with which to preach Christianity; for, said he, every wound is a mouth to sing the praises of the Lord. He was soon after slain by being strangled.

### **Martyrdom of Three Sisters**

Three sisters, Chionia, Agape, and Irene, were imprisoned at Thessalonica. They had been educated in the Christian faith, but had taken great care to remain undiscovered, and had retired to a lonely place. When at last found out and seized, they seemed to lose their timidity, blamed themselves for being so fearful, and prayed to God to strengthen them for the great trial they had to undergo.

When Agape was examined before Dulcatius, the governor, she was asked

whether or not she was disposed to obey the laws? She answered that she was a Christian, and could not comply with any law which required the worship of idols; that her resolution was fixed, and nothing should deter her from continuing in it. Her sister, Chionia replied in the same manner. Then the governor, not being able to make them swerve from their faith, pronounced sentence of condemnation against them, and the two were taken out and burned to death.

Irene, the youngest of the three sisters, was a beautiful girl, only about eighteen years of age. She had been forced to witness the fate of her two sisters in the hope of arousing her fears and breaking her spirit. But when she had been taken away from the dreadful scene and brought before the governor, she replied to his questions as fearlessly as her sisters had done. In vain Dulcatius urged the girl to return to the worship of the heathen gods, and to take part in the feasts held in their honor. She refused utterly to have anything to do with them, and boldly declared that she would rather



follow her sisters to the fire than abandon the true faith.

When the governor found that he could not influence the girl, he ordered her to be exposed in the streets, to the insults of soldiery. This shameful order having been carried out, wood was brought, and a fire kindled near the city wall, amidst the flames of which the young martyr's heroic spirit ascended beyond the reach of man's cruelty.

### Martyrdom of Theodotus and Others

Theotecnus, the governor of Dalmatia, on the eastern shore of the Adriatic Sea, received with great pleasure the order to begin persecuting the Christians. He at once wrote the emperor that he would do his utmost to root out Christianity from every place under his rule. Urged on by the governor, the people began to inform against, abuse, and persecute the Christians. Great numbers were seized and imprisoned; their goods were destroyed, and their houses taken away from them.

Many of the poor people fled into the woods, or lived in caves where some sup-

ported themselves by feeding upon roots, and other perished by famine. Some were starved in the city, by means of the following singular stratagem. The governor gave strict orders, that no provisions whatever should be exposed for sale in the markets without having first been consecrated to the idols. The Christians were therefore compelled to eat what had been offered to the gods, or to go without food and starve. The latter dreadful fate was actually suffered by some, who in order to preserve their faith were willing to give up their lives.

In these dreadful times, Theodotus, a Christian innkeeper, did all he could to comfort the afflicted. He buried the bodies of several who had been martyred, though this was forbidden on pain of death. He likewise privately furnished many with food; and having laid in a great stock of grain, he sold it at its mere cost.

But not all who called themselves Christians could brave the terrors of a cruel death. One named Polychronichus, upon being seized not only renounced

his faith in order to preserve his life, but informed against his friend Theodotus who hearing of his treachery, surrendered himself to the governor of his own accord.

On his arrival in the court, Theodotus looked at the instruments of torture with a smile and seemed not to care for their effects. When placed on trial, the governor informed him that it was still in his power to save his life, by sacrificing to the gods of the empire; and more than that, said he, if you will give up your faith in Christ, I promise you that through my friendship and the emperor's protection, you may become one of the chief men of the city.

Theodotus was then scourged, and next placed upon the rack. After this, his flesh was seared with burning torches, and he was then sent back to prison. As he went, pointing to his mangled body, he said to the people, "It is but just that a Christian should suffer for Him who suffered for us all." Five days after he was brought from prison, tortured again and then beheaded.

## "BEER BELONGS"

"Beer belongs," say the advertisements, so of course it must be so or the advertisements would not say it. But these advertisements have me worried, for they do not say where it belongs; so I've been trying to figure it out for myself. There are places in most communities where the hoodlums gather, where the down-and-outs congregate, where irresponsible men and women get together for one purpose or another. Well, beer belongs there, all right. Fact is, in many instances it is the one thing that has kicked all these derelicts into the gutter where they now live. So it belongs there. But that isn't what the advertisements suggest it should be. They picture homes where decent men and women live and suggest that beer belongs there. That's like suggesting that a mule belongs on a race track.

Beer has always been associated with the other side of the railroad tracks; and, now that the beer barons have it safely planted there, they are trying to get out of their special district and barge in on respectable



people and communities.

Beer belongs, all right, even if the advertisements do not say where. It belongs to the increasing army of alcoholics, for many of them got their first taste of beverage alcohol in a bottle of beer, and the beer has made a very definite contribution to their alcoholism. It belongs in the police court on Monday morning when the drunks and the disturbers of the peace show up. It belongs among the delinquents and the feeble minded. It belongs on poverty row. One would have to use a mighty ugly and unattractive background if one were to paint a picture of where beer really belongs, for it does not contribute to the good or the beauty or the worthwhileness of anything in America.

The lower down you get, the more in keeping with beer will be the environment. And, when you finally reach the nether regions themselves, there, at last, you will find the only place where the presence of beer is in complete harmony with everything else. But there might be objections raised in certain quarters to picturing Gehenna in an advertise-

ment boldly proclaiming that there, of all places, is where "beer belongs." After all, "truth in advertising" has its limits, you know.—Norman M. Lovein in The National Voice.

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## TEMPTATIONS

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One of the worst things in this world is temptation. The quicker we find it out the better. When Christ was in the garden of Gethsemane praying, and His disciples were asleep, He woke them up and said to them, "Watch and pray, lest ye enter into temptation."

"The flesh is weak." Is there anyone on earth that dares to dispute that statement? Is there anything weaker under the sun than the flesh? The spirit is willing. Most men and women would rather do the right thing, and think they will do it, but are too weak. Tell them that they will do certain things inside of twelve months and they would probably say as the king did: "Is thy servant a dog, that he should do such a thing?" But they will do it just the same. "The spirit indeed is willing, but the flesh is weak."



I do not suppose that those eleven men who gathered around Christ that night believed it. He spoke those words to the three that were in the inner circle, Peter, James, and John. No doubt they thought there was no danger of them falling into temptation and they could sleep even though Christ told them to be on the alert and watching. But one of the twelve had already fallen though they did not know it. Also Peter, the chief speaker of the twelve, was going that very night to curse and swear and say that he never knew Jesus. The eleven were followers of Christ and yet He warned them that the spirit was willing but the flesh was weak. There has never been a man on earth that has not fallen sometime in his life, except the man Jesus Christ.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. 3:10. Life may run smoothly for a while, but the testing time is coming. The eleven disciples were to be tempted the night Jesus was taken as

they never were before, and when the testing time came they fell. "Watch and pray lest ye enter into temptation; for the spirit is willing but the flesh is weak."

O that God may open our eyes to see how very weak the flesh is. There is temptation all around us. A few of the great temptations of this day are the theater, disregarding the Lord's Day, Sunday newspapers, false doctrines.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—Mrs. Walter Hampton in Gospel Herald.

### MUCH DEPENDS UPON THE PREACHER

There is no way to estimate the value of a true Gospel preacher in a community. He stands up in the pulpit as the messenger of God. He feels the dignity of his place; he stands there

unafraid. He is to speak to men about the most important matters that can claim their attention. He is to warn, rebuke, entreat, and promise. The Spirit of God is upon him. His face shines. There is a strange, sweet unction in his voice. He denounces sin, he thunders against the wickedness of the times, the sins of the community; he pleads with men to repent; he warns them of judgment to come. He is like a giant full of new wine. He is intoxicated with holy power. He is the messenger of the Lord; he offers redemption; he lifts up the Lord Jesus Christ. There is the mist of tears in his eyes. There is pleading and tenderness in his voice; it is blessed to look at him! It is food to the soul to hear his words. The sermon is finished, the prayer is offered, the song is sung, and we go out refreshed; we feel like a gracious rain had fallen after a dry spell. Life takes on new joy, and fresh vigor and promise. We have been to church, and we have heard the Gospel and it has lifted us into communion with the Lord Jesus. How blessed it is to have in a community a holy, Spirit-filled,

powerful preacher of the Gospel!

The faithful preaching of the man of God with the power of the Spirit on him has a powerful effect among men. The Word of God proclaimed with holy unction has a purging power. It changes men, it leads them to give up their bad resolutions, to break up their selfish plans, to turn from their evil ways, to rebel against the spirit of revenge, to overcome the temptations of licentiousness. The Word of God regulates the lives of men. It converts them; it makes them in Christ new creatures; it leads them on to the fulness of the blessing of the Gospel of Christ.—Sel. the Gospel Herald.

#### MEDITATION

September, now of the past,  
The calendars all do claim  
And what became of August,  
July and June and May;  
What will be our endeavors  
For October, November and December,  
For January, February and March.  
Can we stand acquitted, ready,  
For year nineteen-fifty-one,  
What hath your record been,  
For all that is past?  
Why not mend your ways  
Before our time is past.  
Would it not be wise?

To say, in a surprise  
We endeavor to do more  
Than we ever did before.  
Let Christ, not men remind us  
To make our lives sublime.

Light and virtue for those  
When departing leave behind  
Let us then be adoring  
With a heart for any fate  
Nor doubt a happy ending,  
Growing in grace and faith;  
While on the road which  
Leads the way to heaven.

Wm. N. Kinsley,  
Hartville, Ohio.

He that is thy friend indeed,  
He will help thee in thy need,  
If thou sorrow he will weep;  
If thou wake he cannot sleep,  
Thus of every grief in heart  
He with thee doth bear a part.  
—Shakespeare.

### DEVOTIONAL LESSONS FOR NOVEMBER

**Theme, The Lord Saves and Keeps  
Those Who Trust and Obey Him.**

I. The Lord saves and keeps  
those who trust and obey Him.

Memory verse: Psa. 3:3, "But  
thou, O Lord, art a shield for me;  
my glory, and the lifter up of mine  
head."

Wed. 1—Gen. 8:1-12.

Thurs. 2—Gen. 15:1-15.

Fri. 3—Gen. 19:15-29.

Sat. 4—Gen. 28:10-22.

II. The Lord saves and keeps  
those who trust and obey Him.

Memory verse, Psa. 4:8, "I will  
both lay me down in peace, and  
sleep: for thou, Lord, only makest  
me dwell in safety."

Sun. 5—Gen. 48:15-22.

Mon. 6—Gen. 49:22-26.

Tues. 7—Ex. 6:1-8.

Wed. 8—Ex. 11:4-10.

Thurs. 9—Ex. 12:3-14.

Fri. 10—Ex. 13:17-22.

Sat. 11—Ex. 14:23-31.

III. The Lord saves and keeps  
those who trust and obey Him.

Memory verse, Psa. 5:12, "For thou  
Lord, wilt bless the righteous; with  
favor wilt thou compass him as  
with a shield."

Sun. 12—Ex. 15:1-18.

Mon. 13—Ex. 19:1-9.

Tues. 14—Ex. 23:20-25.

Wed. 15—Ex. 33:12-23.

Thurs. 16—Ex. 34:1-17.

Fri. 17—Num. 23:14-24.

Sat. 18—Deut. 1:29-38.

IV. The Lord saves and keeps  
those who trust and obey Him.

Memory verse, Psa. 23:4, "Yea  
though I walk through the valley  
of the shadow of death, I will fear  
no evil: for thou art with me; thy  
rod and thy staff they comfort me."

Sun. 19—Deut. 8.

Mon. 20—Deut. 11:18-28.

Tues. 21—Deut. 31:1-6.

Wed. 22—Deut. 32:1-12.

Thurs. 23—I Chron. 16:7-36.

Fri. 24—Deut. 33:1-17.

Sat. 25—Josh. 1:1-9.

V. The Lord saves and keeps  
those who trust and obey Him.

Memory verse, Psa. 17:7, "Shew thy  
marvellous loving kindness, O thou  
that savest by thy right hand  
them which put their trust in thee  
from those that rise up against  
them."

Sun. 26—Josh. 21:43-26:6.

Mon. 27—Josh. 23.

Tues. 28—I Sam. 2:1-10.

Wed. 29—II Sam. 22:1-31.

Thurs. 30—II Kings 20:1-11.



# BIBLE MONITOR

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No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THANKSGIVING

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you," I Thess. 5:16-18.

In the giving of Thanks we can both rejoice and pray. "In everything give thanks" covers a multitude of things that we should be thankful for. This is not given as a suggestion or privilege but definitely as a command. Our text definitely says, "This is the will of God in Christ Jesus concerning you."

First, this includes all and exempts no-one. I feel we are unanimous in accepting Christ Jesus as our Lord and Savior and our mediator to God. Now since we have One through whom we can be reconciled to God because of the weak and sinful

things we commit or omit, we certainly wish to do God's will.

Our text says "in everything give thanks." Is once a year sufficient to give thanks for everything? Can we include everything by coming to God once a week? Actually can we even include everything if we come to Him once every day? We can appreciate thanks from children who require so many, many daily efforts on our part. How much more are we daily, hourly, dependent upon God?

I feel this text is going to lead us to always have thankful hearts. To always be in a thankful mood. Actually it is going to lead us to appreciate our blessings. It will lead us to realize our dependence upon God our Creator. It will guide our hourly mood and temperament of mind. It will draw

us close to God.

How should we give thanks? Is there any better way to show our thanks than in prayer? Will not this lead us into prayerful, humble, dependent mood at all times. "Pray without ceasing" this text will lead us to realize that we are not alone, that we have a constant partner, One who always sees, knows and understands.

We are commanded not to sin. Will not this text alone, help us to keep from sinning? When Christ asked His disciples if they would also leave Him, the answer was, "whither can we go?" If we prayerfully obey our text how far will we get from God? Will not this lead us to enjoy a beginning of Heaven, here on earth? Rev. 7:9-12, gives us a picture of the joy, purpose and privileges in heaven. If we fully obey our text that joy and practice has already started here on earth. Of what value, what lasting qualities, are the temporal duties on earth that they should consume all or even most of our time? Actually do we not fail to observe our text, mostly, because we feel we do not have time?

Whose time are we using?

"Every furrow in the book of Psalms is sown with the seeds of Thanksgiving," Jeremy Taylor. Might this not be reason enough for giving the author of the Psalms that blessed name of "The man after God's own heart?" Do you think David always had all he wanted or even wished for? No, I feel he had hardships, perhaps many trials and afflictions and even want, during his early campaigns. However from his writings, we must conclude that he was a very thankful and appreciative person. Must we receive great or miraculous favors in order to be thankful: If it was not for the countless, small, continual blessings how difficult would be our lot in life? How many of these blessings do we appreciate?

We may ridicule the ten lepers for their lack of thankfulness. Do we thank God for one-tenth of our blessings? No doubt that fervent prayer is the best way to give thanks. However we may also be thankful by speaking to each other about the blessings and un-failing love of God. We have far greater reasons to talk



of God than of the weather, our possessions, our friends and our problems.

Sad that believers have gotten so far from God that they cannot or do not wish to thank God any more in song. True many still appreciate thankful and religious songs but they would rather pay someone else to sing them than to put forth an effort to sing them from the heart. How thankful we should be that our church still feels the duty to individually praise God from the heart in song. We may not be gifted to sing but by constant effort we can all develop the ability to worship God in song even though it may not be so eloquent.

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## THANKS AND PRAISE TO GOD

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J. F. Marks

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We are approaching another Thanksgiving day. As we think of the blessings of life during the past season, we must truly admit we are blessed far above that which we are worthy of. While God is so richly blessing us with His bountiful hand, do

we thank and praise Him enough for the way He has cared for us.

We have great reason to be thankful for our great heritage: religious freedom, the open Bible, the plan of salvation, and the willingness of God to send His only begotten Son into the world. He came to take away the sin of the world, behold the Lamb of God. He can take away sin from those only that become willing to accept His blood.

I cannot see how people who do not fully accept the plan of salvation; can in reality, thank and praise God for it. When Christ was here on earth He saw some who honored Him with their lips but their hearts were far from Him. How about many professing Christians in our day, what do their actions prove to us? Actions speak louder than words.

I believe we will not adorn our bodies with unnecessary appendages, paint, etc., if we are thankful that He created us in His own image. We should thank and praise Him for health, strength, homes and habitation. I believe it is well for us to consider David's exhortations: to



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thank and praise the Lord for His wonderful works to the children of men.

There are works of man in the world that we cannot thank or praise God for. Christ taught against war, what a terrible thing is taking place, the wilful destruction of human life. How sad a condition that some of the great nations of the world are at enmity with each other. What terrible results may be the outcome of this great preparation for war?

We hear that people in some nations are hindered

from religious work. Surely we should thank and praise God for our freedom in this country. We cannot thank or praise God for the injustice and many other works of darkness about us. In this so-called Christian nation, how much true Christianity have we? Instead of abiding by the Golden Rule as they should, many professing christians impose upon others, things they themselves would be unable to bear. We must be aware of the fact that the works of injustice are the works of the evil one.

I was asked how it is, if a person leaves this world and does not make restitution and peace with his fellowman- According to the gospel, if we neglect the opportunity to make restitution and peace with our fellowman on our part, it is an impossibility to be right with God and not be right with man.

Much deceitfulness is in the world. God will not believe the untruth, how sad to think people will put themselves to condemnation through the unrighteous judgment of others. Man will never deceive God, He knows the heart. We

should not let anything of for religious freedom. At this world hinder us from first they met with severe rejoicing in the Lord and hardships yet after they offering thanks and praise received a harvest of food, to His holy name. their thankful hearts have

We should thank and brought to us what is called praise God for the many Thanksgiving Day. Surely kind deeds shown toward us we have a reason to be by neighbors and friends. I greatful for this. It is a believe our life should be reminder to forgetful human- such that it appears to all- ity of part of their duty to- men that we are thankful to- ward God.

As we view the life of To praise and thank God Abraham, we notice a life from the heart means more of success and also thank- than lip service. We need it fulness to God. As we in our every day life. Let us think of David, his writings us thank and praise God for in the book of Psalms show the freedom of living a true Christian life. Some to us that his heart was may have met with greater filled and over-flowed with trials than others. Some- thanks and praise to God. times we think this a world "Enter into his gates with of trouble and sorrow. We thanksgiving and into his should be thankful we have courts with praise, be thank- the privilege to prepare for- ful unto him and bless his a better place for our future. name," Psa. 100:4. "By him We have great reason to- therefore let us offer the thank and praise God that sacrifices of praise to God in the day of judgement, the continually, that is, the fruit untruthful words against us of our lips giving thanks to will not mean anything. his name," Heb. 13:15.

We could refer to many Our life in reality is what men of God of long ago with will count. God is not mock- their examples and exhorta- ed or deceived. Let us think- tions to thank and praise of the righteous judgment in God. I believe it is a good the day of all days and stand opposed to all that is evil. thing for us to think of our There is no opportunity for forefathers who came to preparation for Heaven this country many years ago after this life. In our every

day life let us ever be true to  
 thank and praise God from  
 whom all blessings flow.

Felton, Pa.

## THANKFUL FOR—

Ethel Beck

Answers to my many prayers,  
 Blessings which come unawares.  
 Christ, the source of all true joy,  
 Dreams come true in His employ.  
 Energy to work for Him,  
 Favors though my faith be dim  
 Grace sufficient day by day,  
 Home so happy where I stay.  
 Intercession of God's Son,  
 Jesus Christ the Holy Oone.  
 Knowledge of His saving grace,  
 Love, and hope to see His face.  
 Mercies new from morn till night,  
 Names of friends, which cause de-  
 light.

Opportunities to pray,  
 Power divine from day to day.  
 Questions which refresh the mind,  
 Rest with happiness combined.  
 Sunshine, lovely here to see,  
 Treasures in God's book for me.  
 Uselessness of Satan's sway,  
 Victory—Christ's own victory!  
 Wisdom which one can obtain.  
 'Xamples of saints, which remain.  
 Yesterday—although 'tis gone,  
 Zeal from God to carry on!"

—Alice Purvis Allan.

This list covers about all  
 the blessings in life. We  
 should be most grateful for  
 the spiritual blessings. Our  
 praise should rise daily to  
 our Saviour who has re-  
 deemed us with His most

precious blood. Thank Him  
 for a knowledge of His sav-  
 ing grace. He is the source  
 of all true joy. He gives us  
 strength and courage for  
 every need and grace suf-  
 ficient for every trial. To  
 His mercies there is no end.  
 Do we ever thank Him for  
 interceding for us?

Do we always thank God  
 for answered prayer? Or  
 do we sometimes feel, "it did  
 not turn out just like I  
 wanted it to," then pout  
 about it. God has some rea-  
 son if He does not answer  
 just like we thought He  
 should. If we wait awhile  
 we may see the reason.  
 Sometimes He favors us  
 with unexpected blessings.  
 Then our cup should be run-  
 ning over with praise to  
 Him. Yet should we not  
 forget to thank Him when  
 things seem to go against us  
 and the future looks dark.  
 Thank Him for His presence  
 through it all, never doubt-  
 ing His love.

Do we take it for granted  
 that we have reasonable  
 health and the right use of  
 our mind? Let us thank  
 God each day for these  
 blessings though we may not  
 always be able to enjoy  
 them.

God made beauty all



around for us to enjoy. May we praise Him for all the lovely things of nature. Each season has its beautiful things. For the comforts of home and fellowship of believers; for friends who help us to bear life's burdens; for the zeal and testimony of the saints who have gone on before; let us be thankful. These inspire us to press on. There are those who take time to go out of the way to show us some kindness or courtesy. May God reward them.

An ungrateful heart is a sad heart indeed. In speaking of the perilous times which should come, II Tim. 3:2 says, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Unthankfulness is classed in with all these sins and still others, in the third verse. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." I Thess. 5:18. Thankfulness is not only God's will for us but a command, as well as, "abstain

from all appearance of evil," found in the same chapter.

God gives us wisdom and power from above, if we seek it, that we may overcome sin and the devil. Do we thank Him for each victory, for new heights we have gained? How thankful are we? We will show our thankfulness to the extent that we live for Christ. We will manifest it by helping others and making them happy. There is much for us to do in which we can show our thankfulness.

The following poem expresses ways in which we can show it:

#### A Thanksgiving Song of Praise

Lou G. Findley

I thank God for the length of days,  
And a heart to sing His praise;  
I thank Him for good friends so  
tried and true.

I thank God He lets me see  
That I still may useful be,  
For there's always work for Him  
that I can do.

There are sorrows I can share,  
Burdens I can help to bear.  
There are words of cheer and  
comfort I can say,  
There are souls to point above,  
There are weary ones to help  
along life's way.

I can teach and I can pray  
For God's children far away,  
Where the banner of the cross is  
now unfurled;

It's a wondrous thought to me  
That His partner I may be  
In the sending of the gospel round  
the world."

Dallas Center, Iowa.

## QUESTIONS ON BAPTISM

W. E. Bashor

To those who are contentious, and teach that the Bible teaches single immersion let us ask a few questions. Come and let us reason together. We know that Eph. 4:5, teaches that there is only one baptism, and that the different methods of baptism, that are used today by different religious people cannot all be the one Jesus gave in Matt. 28:19, "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." We believe and teach, that this instruction from our Lord, means trine immersion, or one immerison, in each person in the trinity. If it mean single immersion? will you show that it was used:

1. Before the English Baptist, began to practice single immersion in the backward act, in the 17th century.

2. Why is it that all the churches that now practice it had their origin in an English speaking country?

3. Why is it that you who practice single immersion, do not prove single immersion by the Great Commission?

4. Why is it that you who practice single immersion, will and have not shown, by comparing the grammatical construction of the commission with other passages of like construction, and thereby showing that it teaches single immersion?

5. Why did Mr. Alexander Campbell, in his book on baptism, page 200, say "The facts then are, the whole world immersed, with these few exceptions for thirteen centuries. The east half of Christendom still continues the practice. The Greek portion of the church never to this day has given up the primitive practice." When the Greek church has always practiced trine immersion? Was Mr. Campbell ignorant of the fact the Greek church practiced trine immersion?

6. Why did Mr. Campbell in his debate with N. L. Rice, in Lexington, Ky., in 1843, who was a Presbyterian, say, Not only Mosheim,



Nader, but all the historians, as well as Professor Stuart, trace trine immersion to the time of the apostles."

7. Why is it that all the editions of this debate that have been published since, the publishers have chosen to leave the word "trine" out, and make it read just immersion?

The following questions are taken from the writings of J. H. Moore:

8. If Christ and the apostles did not teach trine immersion, how came it to pass that all the ancient historians, who describe Christian baptism, say it was trine immersion? If Christ taught single immersion, then our ancient historians either did not know it, or else were dishonest in their historical statements. Now, you who claim that Christ taught single immersion, must admit that these writers were either ignorant or dishonest; this being the case, then will you please tell us why you quote them to prove that the ancients used immersion? Certainly, if you depend upon their testimony to defend immersion, you will allow us the same privilege when we use them

in defense of trine immersion; and if you will not receive them in defense of a threefold immersion, then those who sprinkle and pour in baptism have the same privilege to reject them when brought forward in defense of immersion, as they sustain the antiquity of no immersion short of trine immersion.

9. If Christ taught single immersion, and it as practiced by the apostles, then how did it happen that it never came into general use till after the commencement of the Reformation, A. D. 1517?

10. If single immersion was the apostolic mode, then how came it to pass that all the churches in the East, where Christ and the apostles preached, never would use it or allow it to be practiced among them?

11. If single immersion was taught by the Savior, then how came it to pass that it was not invented till 326 years after the death of Christ?

12. If single immersion was the apostolic method, how come it to pass that the entire Christian world, however afterwards divided, uniformly practiced trine



immersion for more than 600 years after Christ?

13. If Christ authorized single immersion, then who introduced trine immersion?

Trine immersion can successfully be traced to within a distance of the apostolic age sufficiently early, as well as reasonable, to show that it was received directly from, not only the immediate successors, but the apostles, themselves; in short, we can clearly show that trine immersion is the only form of immersion that can be traced sufficiently near the apostles to make it appear either scriptural in authority or apostolic in practice. And if it was not the method observed by these early Christians, it seems remarkably strange that no record of its origin or inventor can be found by those who have vainly labored to prove its introduction to have taken place near the beginning of the third century.

P. O. Box 826,  
Turlock, Calif.

#### A FREE SEAT

He was old and poor, and a stranger  
In the great metropolis  
And as he bent his feeble steps  
To a stately edifice.

Outside he inquires, "What church is this?"

"Church of Christ," he heard them say;

"Ah! just the place I'm looking for; I trust He is here today."

He passed through the spacious, columned door

And up the carpeted aisle,

And, as he passed, on many a face

He saw surprise and smile.

From pew to pew, up one side-aisle,

Then across the broad front space,

From pew to pew, down the other side,

He walked with the same slow pace.

Not a friendly voice had bid him sit To listen to Gospel truth;

Not a sign of respect had been paid To the aged one by youth.

No door was opened by generous hand

(The pews were paid for—rented);

And though a stranger, old and poor

Not a heart to him relented.

As he paused outside a moment to think,

Then again passed into the street,

Up to his shoulder he lifted a stone

That lay in the dust at his feet,

And bore it up the broad, grand aisle

In front of the ranks and pews;

Choosing a place to see and to hear,

He made it a seat for his use.

Calmly sitting upon the huge stone,

Folding his hands on his knees,

Quietly reviewing the worshipers,

A great confusion he sees,

Many a cheek is crimsoned with shame,

Some whisper together low.  
And wish they had been more  
courteous

To the poor man they did not  
know.

As if by magic some fifty doors  
Open instantaneously,

And as many seats and books and  
hands

Were proffered hastily.

Changing his stone for a cushioned  
seat,

And wiping a tear away,

He thinks it was a mistake, after  
all,

And that Christ came late that  
day.

The preacher's discourse was elo-  
quent,

The organ in finest tone,

But the most impressive sermon  
heard

Was preached by a humble stone.  
'Twas a lesson of lowliness and  
worth,

That lodged in many a heart;

And the church preserves that  
sacred stone,

That the truth may not depart.

—Selected.

## NEWS ITEMS

### BIBLE STUDY BOOKS

The last of the series of Bible Study Books as authorized by General Conference, The New Testament History, is ready for distribution. Anyone may secure these books from the secretary, Eld. Vern Hostetler, Rd. 3, Montpelier, Ohio, or from any member of the Bible

### Study Board.

The prices are: The Bible Outline, 45 cents each, 6 for \$2.60, 12 for \$5.10.

The Old Testament History, 55 cents each, 6 for \$3.15, 12 for \$6.00.

The New Testament History 60 cents each, 6 for \$3.50, 12 for \$6.50.

The Bible Outline gives a brief outline of the entire Bible, arranging the various events according to approximate time and place, giving a picture of how God worked with man throughout the different ages.

The Old Testament History outlines the Old Testament events and characters in a detailed way according to the divisions in the Bible Outline. This book is intended to lead us to a fuller and richer understanding of the Old Testament and its fulfillment in the New Testament.

The New Testament History outlines the New Testament in a chronological order, giving the events and characters in detail as outlined in The Bible Outline. All these books were prepared by E. S. Young, about fifty years ago, for the purpose of interesting more people in a closer study of God's Word.

Each book is divided into progressive chapters, with suitable maps, illustrations, and questions; so as to lead an individual or group studying them to understand the unfolding of God's plan as He labors for a Kingdom of individuals who will worship and serve Him.

The Bible Study Board.

CERES, CALIF.

The pleasant Home congregation

is happy to announce, that Bro. Paul Myers of Greentown, Ohio, will hold a two weeks' revival meeting here, beginning December 10th.

Dors Byfield, Cor.

### **PUBLICATION BOARD OFFERING**

We wish to remind all congregations to lift an offering, for the Publication Board, during the month of December.

### **FREDERICK, MD.**

The Mt. Dale congregation began our revival meetings Aug. 28 and continued through Sept. 10 with Bro. Paul R. Myers and companion of Greentown, Ohio, coming into our little congregation and laboring hard for the interest of souls.

He did not shun to declare the whole gospel, though there were some in the audience who did not accept the scriptural doctrine which Bro. Myers brought out so plain, and gave Bible reference for. The members said they had never heard the ordinances of Jesus Christ explained as plain as Bro. Myers pointed them out night after night. He sowed the seed and we are hoping that it fell in good ground and will soon spring up and bring forth much fruit. As there was no additions, we are hoping some are counting the cost, for we know our brothers labors will not be in vain.

We pray Gods richest blessings on Bro. and Sister Myers as they go forth in spreading the gospel. we were loathe to see them leave us. They were perfect strangers to the most of us but it does not tak long for God's children to become ac-

quainted with one another. We are asking the interest and prayers of all for this little congregation.

On Sept. 24 the Mountain Dale congregation held their lovefeast. Sunday school opening at 10 a. m. and preaching followed, dinner was served in the basement, then the afternoon meeting and the lovefeast proper in the evening. We had a nice attendance during the day, many came in from other congregations, but had to return home in the evening to do their chores.

The ministering brethren who came in with us during the day were Elders: O. L. Strayer and L. B. Flohr from Vienna, Va., Ray S. Shank, Mechanicsburg, Pa., Emert Shelly, Waynesboro, Pa. Ministers: Bro. Dan Marks, York, Pa., and Bro. Bernard Shriner, Littlestown, Pa. There were 29 members surrounded the lovefeast tables with Elder L. B. Flohr officiating. While we are few in number we enjoy the blessings of God in these sacred meetings.

E. May Rice, Cor.

### **ASTORIA, ILL.**

We, the Astoria Dunkard Brethren congregation, met in our annual lovefeast services Oct. 14th and 15th, with the largest attendance I can ever remember.

There were services Saturday afternoon, but since I was not able to be there I have no remarks on this meeting. There were a number of visitors from Indiana, Iowa, Ohio and Michigan.

At 7:45 p. m. there were 27 sisters and 14 brethren surrounded the Lord's sacred tables. After the



opening hymn, "Where He Leads I'll Follow," Elder Emanuel Koones from Kokomo, Ind., read Psalm 23 and led in prayer.

Elder Melvin Roesch from Wauseon, Ohio, preached the examination sermon. His text was on I Corinthians 11. "People are seeking knowledge running to and fro. How does God's word search and what does it find in my life? We are not satisfied with God's plan as laid down before us. We better stop and be satisfied.

"I am thankful the sisters have their heads covered and the brethren uncovered as God told us. Examine yourselves if in the faith or not. We can put self in condition that God can bless us. The faith Jesus Christ gave us. Do you have faith in this service, it will give you the strength you need. If we can not find the solution, we can find it on our knees.

"I am too much of a sleeper, the reason I do not progress in spiritual life. God sees, God knows. Does He see anything amiss in my soul? Jesus is going to make that perfection. Do you know why our prayers are not answered There is a hindrance and a doubt.

"We judge other folks by what they do, and ourselves by our good intentions. Did you ever think of that?

"Neglect can become so big. If we put off things it becomes larger and larger. The downfall of so many people is because of neglect. Let us not neglect to ask forgiveness.

Elder Howard Surbey from North Canton, Ohio, officiated with the sacred services. "We should exercise more in the Lord's work as we

see the day approaching."

There were eight ministers present so the time was well spent during the evening. Presiding Elder Howard Dickey said, "Let us stand firmly on the principles and faith." He led in closing prayer. We sang Olive's Brow and was dismissed.

On Sunday morning nearly every one met at Sister Bula (Fritz) Stambaugh's for morning worship and breakfast.

Everyone met at 9:45 for Sunday school. We sang "What a Friend We have in Jesus" for opening hymn, and Bro. Kyle F. Reed from Dallas Center, Iowa, read II Sam. 22. Elder Emanuel Koones lead opening prayer.

In the forenoon 70 were present with the offering amounting to \$3.04. Bro. Dickey said, "Now is the time to press fresh flowers in people's hand, not when they are dead and lifeless."

Elder Harry Gunderman from Goshen, Ind., read I Peter 2 and said, "Am I doing good works? Problems of life must come in our pathway. Hope we have enough problems in life that we are in Jesus Christ," and prayer.

The Astoria congregation voted for Bro. O. P. Harman as minister and Bro. Henry Reed as deacon. Bro. Reed was not able to be present.

Basket dinner was served as usual, we then gathered in the afternoon for the installation services. Visitors came from surrounding churches making 83 present.

Bro. Melvin Roesch read Titus 2: 1-8 for opening scripture. "What does God require of us? One place to get human strength is from God.

The road for help and strength is on your knees. Better is the house of mourning than of mirth. Tears may be a disgrace in the sight of man, but not to God.

Bro. Roesch later gave us a spiritual message taken from Philemon 1. How deep does love and appreciation of God's love shine forth in our lives? With God's love in our heart it is going to be to others not just brother and sister. With Jesus Christ in a man's heart he will not have a slave under him. We may show outward goodness to a friend or neighbor, but may have some slavery in our heart.

Apostle Paul is pleading with you and I. If we would see God face to face we would know our place. First is obedience to God and He will have His place in man's life. What do I owe Jesus Christ today? Do I owe Him just the truth? When things are given to God, it is given reverently. Some give the tenth of the blessing they receive on earth. They do not give Jesus credit for all the blessings and do not give enough gratitude to God.

"Can I give myself and keep my possessions? Let us not forget the individuals at our door. Be not forgetful to entertain strangers. Other men's souls are just as large or larger than mine.

"There was an Indian who thought he would give a sacrifice unto the Lord, so he put some of his fine blankets and saddle in a pile. Knelt by it and prayed for God to receive it. No answer. So he piled on all he had, and prayed for God to receive it. Still God wouldn't receive it. The Indian asked himself, 'What more have I to give?' He got on the pile him-

self and the sacrifice was received.

"No other servant received a greater service than Apostle Paul. If we rely at all on God He will somehow find a way through. God allows us to be tempted. Did you stop to think you do not have to bear all the burden if you will give Him room and are willing to do as He directs.

"What will it be to be there in Heaven? The world is in opposition to the work of Christ. We are troublesome people. Why? We stand against ungodly things. Blackmail money stops when man becomes a Christian. We fight against spiritual wickedness in high places. We are not doing our part unless we stand out and are firm.

After the hymn, "Hark! The Voice of Jesus calling," Bro. Koones said, "I feel we would all like to hold a reserve, not say, Here am I Oh Lord, send me." I feel we do not give all that is expected of us. God has the right to expect more than we give."

The example was given to us by Bro. Dickey about an American missionary in a foreign country who met one of the women with her two children. One was about four years old, the other one a year or so, and quite sick. The mother was taking them to the priest. He told her if she gave something very dear to her, to the crocodiles the baby would get well. So she threw the older child to the crocodile.

The next time the missionary met the mother she only had one child, so he asked where the older one was. The mother told what she had done, but the missionary thought it terrible. The mother replied, "You give to your God



something you do not want, but we with us yet and who used to enjoy these meetings so much and are now waiting for us to meet them on the other shore. Now may we be more faithful that we can meet those dear ones over there.

As a small congregation we can not tell our appreciation to so many fine visitors who came to be with us in our services. It was a pleasant surprise so we encourage all who can to visit the small congregations.

May we all work together for that home above and may God keep His protecting wing over all.

Martha I. Harman, Cor.

### PIONEER, OHIO

The Pleasant Ridge congregation near Unity, Ohio, just closed a two weeks' revival meeting. Minister and wife was Bro. Ebling from Bethel, Pa. He surely gave us the plain gospel which was enjoyed by many. There were two baptized and others were counting the cost. The church was much built up and can go on with more zeal and power. We sure thank the dear brother and his wife for their encouragement in the Christian work. We pray for the Lord to bless them in their Christian work and that they might live many, many years to sound the gospel truths, that poor souls might see the need of their dear Savior.

The meeting was largely attended with nearly one hundred and ten surrounding the Lord's table and on account of sickness, a number could not attend these services. There was an attendance of 185 for the Sunday forenoon service. Dinner was served for all.

The sweet association brought many, many sweet memories back of former days when many of the dear ones who have gone on, were

with us yet and who used to enjoy these meetings so much and are now waiting for us to meet them on the other shore. Now may we be more faithful that we can meet those dear ones over there.

There were ten ministers present Sunday. Those from a distance were Henry Besse from the Orion church, David Ebling, Bethel, Pa., Abraham Miller, Goshen, Ind., and Harley Rush, Plevna, Ind. We thank these Brethren for being with us. May we all pray to have a closer walk with our Savior.

H. A. Throne, Cor.

### TANEYTOWN, MD.

The Walunt Grove Dunkard Brethren, met in their regular council meeting on the evening of Sept. 16th. The meeting was opened by singing hymn 210. Elder Ray S. Shank reading Col. I and led in prayer. Our elder, Bro. Henry Demuth then took charge.

As Bro. Demuth's time had expired Elders A. G. Fahnestock and Ray S. Shank were present to take the voice of the church for presiding elder. Bro. Demuth was re-elected for three years.

The report of the visiting brethren found all in peace and willing to labor for the good of the church. Arrangements were then made for our lovefeast which was Oct. 1st.

Bro. Fahnestock stayed over and preached for us on Sunday morning, Sept. 17th, which was very much appreciated.

On the morning of Oct 1st, being our lovefeast date, we met for Sunday school and preaching. Bro. Demuth preached the morning sermon. Dinner was served at noon



in the basement. At 2 p. m. we met again for services. Brethren Ray S. Shank, and Paul Weaver preached. Bro. Shelly read the ex-amination chapter and talked on same. Bro. O. L. Strayer followed with a few remarks. We had a goodly number of brethren and sisters present during the day, but as many had to go home in the evening we had the smallest for communion services we had for a long while.

Elders present during the day, Henry Demuth, Ray S. Shank, L. B. Flohr, O. L. Strayer, Joshua Rice, Emmert Shelly. Minister, Paul Weaver. Bro. Shelly officiated. We were glad for all the visiting members and friends present, and all are invited to come and worship with us at any time. Being few in number we we appreciate any one coming.

M. Ella Ecker, Cor.

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### PLEVNA, IND.

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Sept. 3rd, the Plevna and Midway churches held their joint Harvest meeting at Plevna. Bro. Floyd Swihart of Goshen, Ind., gave the forenoon and afternoon messages. An offering of \$55.18 was taken.

We met in council Sept. 8th. Meeting was opened by singing. Bro. Harley Rush read Eph. 5. Prayer by Bro. Emanuel Koonen, our elder, Bro. Elzie Weimer then took charge of the meeting.

This being the meeting before the lovefeast, the deacon brethren made the annual visit and gave their report on same.

One letter was received. The clerk and treasurer each gave their report. The meeting was closed by

prayer and song.

Bro. Dale Jamison, of Quinter Kans., came Sept. 24th and held a two weeks' revival meeting, the attendance and interest was good. There were none added to the church, but we trust that the good seed sown will bring forth fruit in the future.

On Saturday, Oct. 7th, we had all day meeting, lovefeast in the evening with Bro. Jamison officiating.

On Sunday morning we met at 7 o'clock for morning worship and at 9:30 for Sunday school with Bro. Martin as teacher of the adult classes, after which Bro. Jamison gave the forenoon message which was the close of our revival.

May the Lord bless Bro. Jamison as he goes to other fields of labor. We feel that the Plevna church has been blessed by having Bro. Jamison in our midst.

Tena Weimer, Cor.

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## THE GOSPEL OF JESUS CHRIST

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### The Only Safe Ground For Man's Salvation

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By Wm. Root

Part 6

In our conclusion of this great subject, we wish to give to the readers of our church paper, once again, the plan of salvation in detail. The gospel of Jesus Christ reveals this plan. If there is any one thing we as ministers of the gospel should preach, it is to tell

folks how to be saved.

Our honest conviction is, no one can be saved outside the Church of Jesus Christ, as we have said before, the church was founded by Christ, not men, was governed by the gospel give to men, for men, whatever was required of the early Christians they did, they never called any of the commandments non-essential. Their gospel required and the same gospel still requires of us, of all men, to believe, repent, confess and be baptized.

We have no account of any person being in the church, who was not baptized. Many are admitted today into churches, that claim to be Christ's church, who have never been baptized.

Reader make your own conclusion, can this be so or are they admitted only into some organization of organized godlessness? Let God's Word answer for you. In the apostles' day baptism was for, or in order to, the remission of sins. Men tell us, there is no remission in it, it was for an initiatory rite into the church.

The purpose of this baptism was to be "born of water," to be baptized into

Christ, into the church, this is how the apostles taught it through their writings, which is the word of God.

Our theme in this article is salvation from sin, i. e., pardon. This is guaranteed on condition of: faith, repentance, confession and baptism, four necessary steps or conditions.

This is God's word for salvation, the only one way, the word of Christ, he said, "I am the way, the truth and way and the life, no man cometh unto the Father but by me." This salvation is free, yet conditional, upon the above stated conditions. It is promised through the written word, and all are plainly stated, so that any one who can read may read it, this is "the way" you and I want to take. Jesus said he that climbeth up some other way, "the same is a thief and a robber."

We shall now notice each of these conditions of salvation in their order then we leave the subject with you.

First "faith." While faith is belief or to believe, yet there are many beliefs concerning Christ. True, to believe in, to believe on Christ is a condition of faith, yet it makes a difference how we



believe in him. Let us explain it this way, as the scriptures teaches it.

First Christ said, Mark 16:16, "He that believeth and is baptized shall be saved, he that believeth not shall be damned," (condemned) "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6.

How then may a sinner come to faith, by believing on Christ? There is only one way, by having a willingness to hear and accept the word of God, to learn of Christ. "So then faith cometh by hearing, and hearing by the word of God," Rom. 10:17.

In order to have saving faith, one must learn who Christ is, what he came to do, what he has to offer, what he has promised for us, we then must accept it all, must accept him unconditionally.

So then the first condition of faith is hearing the gospel, to learn the teachings of Christ, learn what his commandments are, what his demands are, what his promises are. Without hearing it is impossible to

know what the will of the Lord is, with regard to salvation. "God hath chosen the foolishness of preaching to save them which believe."

When a sinner honestly, sincerely hears the word of preaching, the Holy Spirit and the word spoken, produces conviction. I believe it is impossible for anyone who will honestly hear, who is out in sin, who has a willingness, to know the truth, to avoid conviction of their sins, the trouble is they refuse to hear until their heart becomes hardened to the truth, until one refuses to feel conviction of their sins.

We know that the word of God, when honestly heard and accepted will produce conviction. Peter's sermon on Pentecost day produced deep conviction, Acts 2:37, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Also, Paul was brought to conviction, Acts 9:4-6, And he fell to the earth, and heard a voice saying unto him, You see this was not through the power of preaching, but it was the word of Christ speaking unto him neverthe-



less, which brought about conviction to him, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." He was to hear the word.

After one hears the word, learns what the will of the Lord is, concerning their life, then one must call upon him. "For whosoever shall call upon the name of the Lord shall (positive) be saved," Rom. 10:13. Call upon him how? call upon him, what for? for salvation by prayer, at an altar of prayer? Who said so? Where do we read that prayer without faith saves? This is an abused text, no inspired man ever promised one could pray through to God and be saved. This is a substitution of man. What did Paul say? Rom. 10:14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom

they have not heard? and how shall they hear without a preacher?"

How then may we call upon God? This was answered, in the conversion of Paul. We call upon him in baptism, just as Paul was commanded to do. Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

We call upon him, then through obedience, to do the things which he has commanded us to do for salvation, not that calling upon him to save us in some other way, which he has not commanded.

We have now shown by the word of God, the gospel of Christ, that after having heard the word of God, the next step is to believe, (hearing produces faith). To believe as we have said is a condition of faith. "By grace are ye saved through faith," Eph. 2:8.

To believe, this condition was demanded, Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved." The question then comes, what must the sinner believe? What is it to believe on Jesus Christ? This

is the most misconstrued, mis-interpreted question, perhaps in all Christendom today, the most abused.

What was embodied in the the injunction given to the Philippian jailer? The following proceedings tell us. Verse 32, "And they spake unto him the words of the Lord, and to all that were in the house." They were to hear the gospel, to believe, that it might produce faith, "faith cometh by hearing, and hearing by the word of God."

Your unworthy servant is constrained to believe, that the jailer or any one else could not, "believe on the Lord Jesus Christ, without hearing his word, learning to know what the will of the Lord is, could not have saving faith. We do not believe that any one can be saved, without obedience to God's word and will, neither out of His church. It is plain then that one must believe in Jesus as Lord and Saviour, believe also all that he taught while here in this world, all that he taught by inspiration, through the writing of his apostles, after that he was gone, concerning himself and us.

"How shall we escape, if

we neglect so great salvation; which at the first began to be spoke by the Lord, and was confirmed unto us by them that heard him," Heb. 2:3.

While it is necessary to believe on him, that we might have faith in him in order to be saved; yet faith alone, in the sense of confession only, such faith or belief in the abstract sense, cannot save. "Devils believe and tremble." A faith without hearing, manifested by good works is not saving faith, such is not believing on the Lord Jesus Christ and accepting him as a personal Saviour.

One must have faith in Him, concretely, which is to hear his word, take Him at His word, obey His word. This is saving faith, which is the first and an essential condition of salvation, we have told how it is produced.

Great Bend, Kans.

(To be continued.)

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## IN FASHION OR IN FAVOR

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"Might as well be dead as to be out of fashion." These words fell upon our ears and out from the lips of one girl



speaking to another, and—she was but one of a million speaking after the same manner.

Said a woman, whose husband was struggling to support her, "Well, I must be in style no matter what it costs," and this is a representative woman of many, others. These words are far more serious than they may sound at first, for in them is suggested the secret of the wrecking of many a life. The "pride of life" is a serious symptom. It is akin to "lust of the flesh" and the "lust of the eyes." These things are declared to be "not of the Father" but "of the world." I John 2:15-16.

The Bible, however, has some things to say about the "fashion of the world" and the Book that is right about everything else, will not fail us here. The Apostle Paul says, "And they that used this world, as not abusing it; for the fashion of this world passeth away," I Cor. 7:31.

The Greek word here for "world" is kosmos which means the world as created, ordered, and arranged. It is in the Septuagint Version a Hebrew word rendered

ornament. It denotes the opposite of what man has called "chaos," which God never created, Isa. 45:18; Gen. 1:1. The root meaning, to carve, plane and polish, implies both order and beauty.

The word for "abusing" the world means to "devour and eat up." The word "fashion" is the Greek for "schema" or "scheme" and is found here and in Phil. 2:8. The "scheme" of things, the schemata of this "world" or "age" passes away. It is not worth "devouring" or "eating up" and yet many are so doing. They are feeding on and following after the passing things. The fashion of this world "passeth away." There are the passing things and there are the permanent things.

Those who must be in this world's fashion, are following the "passing things." They are feeding on the shadows. They are with the swine. They take husks instead of bread. They are deceived to accept shadows for substance. They are as the Psalmist says: those who walk "in vain show" Psa. 39:6, which means only after "a mere form" of a "fashion." They parade in



the "fashion show" of this world and it "passes away." So what is it all about? What is it worth? Those who think they might as well be dead as out of fashion are dead and know it not. They are dead to the world of things eternally worthwhile. They are dead to the things of God, to the things of spiritual life. They follow after fashion, feathers, fun, and folly. Paste-board, putty, and paint constitute their possessions.

It is one thing to be in the fashion of this world and another thing to be in favor with God. Those are in favor with God who are in Christ Jesus. When they are in Christ Jesus they are before God complete. There is nothing lacking. They are "accepted in the beloved." They are before God "in Christ Jesus." Favor is better than fashion. To be clothed in Christ is to wear the richest garment. "Clothed in His righteousness alone" is the climax of experience.

Those in Christ Jesus, know how to use the world, for there is a certain sane use of the world. They use the world but they do not abuse the world. They live

for its facts but not its fashions. They are in the world but not of the world. They are not fashion followers. They have favor with God. Passing things and present things, will not satisfy. There is no triumph in the transient. To covet the fashion of this world is to heap up to ourselves the things that change and decay and are at least classified as "garbage." These things become refuse.

In doing the will of God one follows the things that "abide forever." God's favor is better than this world's fashion. Seek things which are above. Be satisfied now with Christ at the right of God and soon be satisfied when you "wake in His likeness.—Leon Tucker in *The Wonderful World*.

### A HINT TO THE WISE IS SUFFICIENT

Several years ago one of our elders was visiting in our home and was speaking of difficulty he had in a previous revival meeting. It was something like this as nearly as I remember:

The local minister opened the services and he appreciated it. But here is the

obstacle, he used all but 15 preaches.

minutes of the time when the services should be closed. The evangelist allowed this to go on the first week then he approached this good meaning brother thus: Didn't I understand I to come here and conduct a series of meetings. He said yes. Well, the evangelist said, you are placing me in a bad situation, you are using almost all of the time, I do not know what part of my sermon to leave out. I can scarcely get started when it is closing time, as we have held the congregation long enough, if you wish to thus continue the services all well and good, but I will go home. He preached the following week, and he has gone to his eternal home several years ago.

Maybe this local minister was seeing a better attendance than usual and wished for the chance to talk to them. At any rate it is worth thinking about, to read a scripture and a few comments and prayer is in place as an opening.

It does seem the one who assists ought not use the time that belongs to the main speaker, just save it for his own sermon when he

May God bless and lead each one of our ministers, we know their responsibility is great and they all need our prayers. Undoubtedly this brother had good intentions but did not consider the embarrassing position he placed the evangelist in. That is why I say a hint to the wise is sufficient and do not use too much of the main speaker's time.

I do not wish to cast reflections at any particular individual so feel it best not to sign my name.

Yours in His service.

Remember when your are right you can afford to keep your temper, and when you are wrong, you can't afford to lose it.

#### ADULT SUNDAY SCHOOL LESSONS

- Oct. 1—We Should Glory in the Cross of Our Christ. Gal. 6:1-18.
- Oct. 8—He is Writing to the Saints at Ephesus. Eph. 1:1-11.
- Oct. 15—Ye Were Sealed With that Holy Spirit of Promise. Eph. 1:12-23.
- Oct. 22—What We Were by Nature, What We Are by Grace. Eph. 2:1-11.
- Oct. 29—We are Called by Good Works. Eph. 2:12-22.
- Nov. 5—The Hidden Mystery. Eph. 3:1-10.
- Nov. 12—And to Know the Love of Christ. Eph. 3:11-21.

- Nov. 19—He Exhorteth to Unity. Eph. 4:1-16.  
 Nov. 26—Thanksgiving. Praise God, His Great Works, His Benefits. Psa. 66:1-20.  
 Dec. 3—Put on the New Man. Eph. 4:17-32.  
 Dec. 10—After General Exhortation. Eph. 5:1-16.  
 Dec. 17—Christ's Love For His Church. Eph. 5:17-33.  
 Dec. 24—Christmas. Christ's Birth and Kingdom. Isa. 9:1-21.  
 Dec. 31—Obedience in the Lord, For This is Right. Eph. 6:1-24.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 1—Elijah Fed. I Kings 17:1-16.  
 Oct. 8—Elijah Meets Obadiah and Ahab. I Kings 18:1-16.  
 Oct. 15—Baal's Prophets Tested. I Kings 18:17-39.  
 Oct. 22—Naboth's Vineyard. I Kings 21:1-14.  
 Oct. 29—Elijah Divides the Jordan. II Kings 2:1-11.  
 Nov. 5—The Widow's Oil Multiplies. II Kings 4:1-9.  
 Nov. 12—Namaan the Leper. II Kings 5:1-14.  
 Nov. 19—Hezekiah's Days Lengthened. II Kings 20:1-11.  
 Nov. 26—Thanksgiving. Psa. 103.  
 Dec. 3—A King's Proclamation. Ezra 1:1-11.  
 Dec. 10—Courage To Do Right. Dan. 1:1-21.  
 Dec. 17—Deliverance From Danger. Dan. 3:1-30.  
 Dec. 24—Christ is Born. Luke 2:8-20.  
 Dec. 31—The Innocent Protected. Dan. 6:1-28.

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# BIBLE MONITOR

Vol. XXVIII

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No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## OUR GUIDANCE, FROM MEDITATION ON GREAT PROVERBS

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. This was chosen as a general subject for our meditations on some of the great teachings of the faithful Prophets of God, because it concerns all men and all ways of men.

We have in a general way what is good and what more do we want? "O man" comes individually to each person regardless of age, race or understanding. This thought is unusual for the Old Testament. He is summing up what the Lord requires not just what He might wish us to do. This is the least that the Lord will accept. "To do

justly" render to all people and to God what ever is rightly due them. Not only to show mercy and kindness to all but to love to do it. "To walk humbly with our God" makes it our constant desire to serve and please Him and naturally includes the former toward our fellowman. All this we do in an humble, thankful manner.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding," Prov. 9:10. Perhaps here is the secret of the wisdom and happiness of many of our uneducated fore-fathers. Actually if we have not learned to fear almighty God and know some of His Holy promise, how much lasting knowledge do we have regardless of our education of other things?

"Keep thy heart with all

diligence; for out of it are the issues of life," Prov. 4:23. Keep, care for, strengthen, preserve, with all diligence; with whatever effort may be required to do so. Why not? for thus we guard all the issues of life. A well kept heart will enable us to live to the glory of God and the edification of those with whom we come in contact.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he," Prov. 29:18. Law will harm no one unless they disobey it but it will bring agreement, protection and happiness unto those who obey it.

"A soft answer turneth away wrath: but grievous words stir up anger," Prov. 15:1. Wrath may easily come and a still small voice may quiet it just as easily. Backbiting and unconsiderate words only feed a riled up mind.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold," Prov. 22:1. Our human instincts quickly turn to riches and gold but how easily they may vanish away and how worthless they may be in

time of adversity. A good name and the loving favor of men may take years to acquire and lack popularity but how much they can help us in times of dire need or great trials.

"To do justice and judgment is more acceptable to the Lord than sacrifice," Prov. 21:3. Sacrifices and offerings may please men in times of difficulty but God requires something more certain and more from the heart. Much of our true religion lies in doing justice and judgment. I should be guided completely by God's word. Mark 12:33.

"Righteousness exalteth a nation: but sin is a reproach to any people," Prov. 14:34. None can question the direct truths contained in this proverb. But why should all nations spend so little to go in the way of Righteousness? Is it any wonder that the nations have such perilous problems as they have? How wary are we individually of sin or are we just as careless as the nations?

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that de-



viseth wicked imaginations, spoken may be about some  
feet that be swift in running, individual and it may be  
to mischief, a false witness evil. Paul teaches us in this  
that speaketh lies, and he verse to speak evil of no  
that soweth discord among man.

brethren," Prov. 6:16-19.  
Need we any comment on  
these plain admonitions in  
the sight of God?

"Pride goeth before de-  
struction, and a haughty  
spirit before a fall," Prov.  
16:18. Is there any pride  
and haughtiness in the world  
today? In the church? How  
many times we hear "People  
do not dress, speak or act  
that way." Is madame fash-  
ion ruling our lives or is the  
church founded on New  
Testament teachings our  
pattern?

"Therefore to him that  
knoweth to do good, and  
doeth it not, to him it is sin,"  
Jas. 4:17.

## SPEAK EVIL OF NO MAN

Paul R. Myers

I take my subject from  
the first clause of Titus 3:2.

Our tongue is a very un-  
ruly member of our body.  
It is hard to control and  
govern. Too many times we  
say the wrong thing at the  
wrong time. Often the thing

In conversing with many  
individuals, I have learned  
that there are those that re-  
frain from gossiping about  
anyone. There are others  
that are not as careful as  
they should be.

We are all created of God.  
In His sight, there is no one  
above the other. We are all  
weak in one point or an-  
other. Where one may be  
strong, another is weak. To  
speak evil of an individual,  
not knowing how we would  
react, should we be subject  
to the same conditions or  
temptations as that individ-  
ual, is wrong.

Many times, once evil is  
spoken of an individual, be  
it ever so wrong, and  
groundless, that person's  
character may be damaged  
and to a great extent.

There are so many nice  
things that can be said of  
most individuals that noth-  
ing evil need be said of them.  
The world magnifies any  
mis-deeds of a Christian.  
May we magnify the good  
things a Christian does.

I think we can exercise an  
over-coming influence on



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individuals by speaking kindly one of another. Not evil about another. We should guard our speech when talking to those outside the church. Never speak in such a way as to leave a doubting influence.

If we can not say anything good about a person, say nothing.

Too, I believe that when we gossip about anyone, the repercussion will eventually settle on the gossipier. When we seriously think on this scripture, we can do well to guard our speech, that we be

not guilty of its violation.  
Box 177, Greentown, O.

**SPEECH SEASONED  
WITH SALT**

Anna Flora Umland

In this land of free speech, with the radio and telephone, there is much speaking, perhaps more than ever before in the history of man. Our words are far reaching. In all places it is possible to hear the voice of man. Is man so taken up with his inventions that the voice of God is not heard?

How careful we should be of our words. Matt. 12:37, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men."

Matt. 5:37, "But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

In considering these

verses we find if the salt has lost its savour it is good for nothing. How about our speech, has it lost its savour? Then too, let our yea be yea and our nay, nay. Have we ever just watched ourselves and counted the little by-words we use that are not necessary. We could easily give our thoughts without them. By our words we shall be justified or condemned.

James 3:8-11, "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?"

How hard it is to control the tongue. In ourselves we cannot do this. But by the help of God we have control. How often we would like to give someone a piece of our mind. We have all heard some one say, "I sure told him off." These are the things we do of ourselves.

By the grace of God and with His help we can overcome these feelings. How great a matter a little fire kindleth. We have seen fire and how fast it causes destruction. Just so with a tongue that is not controlled by God.

Prov. 16:32, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Psa. 34:13-14, "Keep thy tongue from evil, and thy lips from speaking guilt. Depart from evil and do good; seek peace, and pursue it."

Prov. 15:1-2, "A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness." We are taught to be a peaceful people, and keeping guard over the tongue will help along this line. So let our prayers be that of David when he said, "Let the words of my mouth, and the meditation of my heart be acceptable in they sight, O Lord, my strength and my redeemer."

Dallas Center, Iowa.

## THE GOSPEL OF JESUS CHRIST

### The Only Safe Ground For Man's Salvation

By Wm. Root

#### Part 7

Repentance is the second condition or step in our salvation. At Pentecost Acts 2:38, The apostle Peter said "repent," "repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." In this statement we find convicted sinners, who had heard the gospel, "pricked in their hearts," (convicted) they realized or felt a need in their soul, hence "what shall we do?" the answer was, as stated above.

"Repentance," is cessation from sin, turning from sin, godly sorrow for sin. Acts 3:19 says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

We must repent and turn from our sinful way, before God will hear our prayers.

Prov. 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

We can not call upon God in obedience, without repentance and a willingness to do all his will, be converted and submit to baptism. By repentance we crucify the old man of sin, in order that we may put on the new man in Christ Jesus. After "repentance," we must then "confess" that Jesus Christ is the Son of God. We first must have faith abstractly and faith concretely, before we can truly repent and confess Christ.

This is what the eunuch did, as he and Philip were going along, the eunuch said to Philip, "see here is water;" what doth hinder me to be baptized? What do you suppose Philip had been preaching to him about? We believe he had told him the full plan of salvation, a full gospel. "And Philip said, if thou believest with all thine heart, (full submission to do the will of God) thou mayest." Then the eunuch confessed and was baptized. Christ tells us, Luke 12:8, "Whosoever shall confess me before men, him will I confess before my



Father which is in heaven."

Paul says, Rom. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." John says, 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We see then that confession is a condition of salvation. Not the only condition, if it were we would need no faith, no repentance, no new birth. Our cleansing from "all unrighteousness," comes, not by confession alone, but by the "washing of regeneration."

In summing up this message, after one has heard the "Word," has had faith, has repented of their sins, showing a full submission by conversion, have confessed their Lord; would it be possible to ignore the Word of God's final step in the plan of salvation, would it be complete without "baptism?" which is the new birth into God's kingdom? At which time also, the birth of the Spirit comes, being a part of it for it is two fold? Jesus said, "he that believeth

and is baptized, shall be saved," Mark 16:16.

In every example of conversion, recorded in the acts of the apostles, baptism is mentioned every time, where a detailed account is given. Why then does Christendom minimize this command, "baptism," leave it out? We have only one conclusion, they do not want to do it.

Since the writer has covered this final step, in one of these articles, we believe it is useless that we farther discuss baptism. So we bring these articles to a close "The Gospel of Jesus Christ is the only safe ground for man's salvation." Will you believe and accept it?

Great Bend, Kans.  
The End.

## STEADFASTNESS

*Wm K. Isley*

I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The meaning of this word steadfastness: Firmly fixed in the faith, sincere in our devotions to duty. To carry out our faith and purpose of

our being here or creation, resolute to perform the duty if we hold the beginning of we owe.

We read, without faith it is impossible to please God. The word faith is defined as: the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. We can not follow our own inclinations, neither follow man, nor man's wisdom or devices, nor majority rule of man. We must sacrifice all for the Lord, to be worthy of him, and his promises. We read one Lord, one faith.

We read the Apostle Paul's life, and many noble instructions, and examples. How he had to stand alone before governors, kings, against false witnesses, against councils of multitudes of elders of the Jewish religion. In defense of the gospel of Christ, nothing moved him from the faith. Well could he say "be ye steadfast, unmoveable." He lived as a pattern of our Lord and Saviour Jesus Christ.

Heb. 3:14, "For we are

made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward: how shall we escape, if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Col. 2:6, 5, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: joying and beholding your order, and the steadfastness of your faith in Christ."

Acts 2:41-42, "They that gladly received the word were baptized: etc. And they continued steadfastly in the apostles doctrine and fellowship, in breaking of bread, and in prayers." Heb. 13:9, "For it is a good thing that the heart be established with grace." Isa. 7:9, "If ye will not believe, surely ye shall not be established."

Steadfast also means firmly fixed, confident, reliance on God's ability and promises. I John 3:21, "Beloved, if our heart condemn

us not, then have we confidence toward God." I John 5:14, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." Heb. 10:35, "Cast not away therefore your confidence, which hath great recompence of reward."

Heb. 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Eph. 3:11-12, "According to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him."

#### Hymn

By faith we know the world was made

By God's almighty word:  
We know the heaven's and earth shall fade

Earth and heaven fled away.

Thus through life's pilgrimage we may

Behold the promise nigh:  
By faith we walk the narrow way  
That leads to joy on high.

Hartville, Ohio.

"The mind that meets everything in joy, conquers everytime, because the attitude of joy is an ascending attitude; it transcends. and goes above that with which it comes in contact."

## NEWS ITEMS

### MINISTERIAL LIST

All presiding Elders are requested to report, any change or corrections in the Ministerial List as it appears in the February first 1950 issue of the Bible Monitor, not later than January 1st so as to be in the new list.

Editor.

### KANSAS CITY, MO.

On August 20 Bro. Jarboe began a two weeks revival meeting. He surely declared the gospel night after night in all its simplicity and power. We have been warned, and now it is up to us to "be doers of the word, and not hearers only."

On Saturday evening, Sept. 2, around 60 surrounded the Lord's table to partake of the sacred ordinances of God's house. There was allday meeting on Sunday, and in the evening Bro. Jarboe brought the meeting to a close.

There were a number of brethren and sisters from Quinter and Dallas Center, and we invite them all back again.

Wednesday evening, Sept. 6, the church met in regular quarterly council. Elder Isaac Jarboe conducted the opening devotions, after which Elder Harry Andrews took charge. The main item of business was electing delegates to district meeting. They were Bro. Andrews, Bro. Jarboe and Bro. Hunter. Alternates were Sister Andrews, Sister Jarboe and Bro. John Ruschhaupt. All other busi-



ness was taken care of in a Christian manner.

Bro. and Sister Jarboe have moved into our congregation, and we certainly welcome them.

May we each one strive harder to please our Lord and Savior, that we may meet Him with joy and not fear.

Dorothy Blocher, Cor.

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### RIDGE, W. VA.

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Our series of meetings from Sept. 30 to Oct. 8, was held by our Elder, James Keggerreis. Bro. Keggerreis did not fail to preach the Word, but no additions were brought to the church. A person is made to wonder why people go on in the way of the world when conditions look so dark and sinful.

Saturday evening, Oct. 7th we held our Lovefeast with 65 surrounding the tables. Elders and Ministers present were: L. B. Flohr, Ord Strayer, Vienna, Va.; George Dorsey, Salisbury, Pa.; James Keggerreis, Strausstown, Pa., Z. L. Mellott, Oakland, Md.; Addison Taylor, Buffalo Springs, Pa; and Otto Harris. We were also glad to have several other visiting brethren and Sisters with us. Services closed on Sunday with all day meeting.

Sunday school in the morning, followed by preaching. Dinner was served in the church basement. The various elders and ministers spoke during the afternoon. We do wish to thank each one who attended these services. We extend to all a hearty invitation to worship with us again at any time. We were glad to have Bro. Minor Leatherman of Nappanee, Ind., with

us recently. He preached two wonderful messages.

Since we were too late to get anything in the Bible Monitor concerning our dedication service we wish to add a few words now. We had services on Saturday evening with the dedication services on Sunday, Aug. 13th. A large attendance was present from various congregations. Breakfast was served in the morning followed by Sunday school and preaching. Dinner was served in the basement and Bro. Keggerreis preached the dedication sermon in the afternoon.

We had a large crowd on Sunday. We were very much impressed with the singing, those who were not present cannot realize how wonderful it was. We wish to thank everyone who gave money or helped in any way toward the building of our church-house. May God richly bless each and every one who had any part in it is our prayer.

Sister Mamie Leatherman, Cor.

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### MECHANICSBURG, PA.

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We held our regular council on Nov. 11. Hymn No. 393 was sung and Bro. Paul Weaver read Matt. 5:1-20 and led in prayer. Our Elder, A. G. Fahnestock, took charge of the meeting. The Sunday school and church officers were elected as follows: Supt. Paul C. Weaver and Harry L. Junkins, assistant.; Men's Bible class, Chas. Jacobs teacher and Harry L. Junkins, assistant; Sisters' Bible class, Paul C. Weaver teacher, and Ray S. Shank, ass't.; Primary class, Delma Stump teacher, Catherine Hollingsworth, ass't.; Beginners, Lena Shank teacher and Floe Clepper,

ass't.; secretary, George Jacobs, ass't. Chas. Harnish; church clerk and treasurer, Ray S. Shank; chorister, Lena Shank and ass't Paul Weaver; trustee, Delma Stump; Monitor agent, Paul C. Weaver; Monitor correspondent Paul C. Weaver; auditors, Charles Jacobs and Paul C. Weaver.

We elected an evangelist which will be announced later. Only fourteen members were present but everything was done in a nice Christian way. We felt that the Holy Spirit directed in the work. Bro. Fahnestock led the closing prayer, we sang "Bless be the tie that binds" and were dismissed. May we always peaceably work together is my prayer.

Harry L. Junkins, Cor.

### ELDORADO, OHIO

The Eldorado Dunkard Brethren church met in council Oct. 6th to make the necessary arrangements for our fall lovefeast. We held our lovefeast Saturday, Oct. 14, beginning at 7:30 p. m. Elder J. P. Robbins, Bro. Ben R. Klepinger and our Elder Herbert Parker were present. Bro. Klepinger officiated.

We wish to thank the members of the Englewood congregation for their attendance and assistance which added much to the success of the meeting. Sunday morning we met at the church for morning worship and breakfast at 7:30. Sunday school at 9:30, Elder Laurence Kreider being present, taught the adult class in the main audience room. Sisters from the Englewood church taught the inter-

mediate and beginners classes. At the worship hour Elder J. P. Robbins, Bro. Ben R. Klepinger and our elder brought wonderful messages from God's word. Dinner was served at noon in the basement. We were built up spiritually and hope to do more and better work for the Master.

We ask the prayers of all for the work at this place.

J. Elmer Fiant, Cor.

### WAUSEON, OHIO

The West Fulton congregation of near Wauseon, Ohio, enjoyed an evangelistic meeting, beginning Sept. 21, and closing Oct. 1, which was our Harvest meeting also. Eld. Otto Harris was our evangelist, he also brought our Harvest meeting message. Bro. Harris did not shun to declare the whole message, and as a result of these meetings one was added to the church by baptism, and since two more have been added to the church by baptism.

Two letters have been received since our last report.

We certainly wish God's richest blessing on Bro. and Sister Harris as they continue on in the Master's work. We were thankful that Sister Harris could be with her husband during these meetings, which will be long remembered by the people of our community.

Several of our number have not been so well for some time.

We extend a hearty invitation to those who would like to worship with us at any time.

Sarah Roesch, Cor.

## OBITUARIES

### REBECCA ELIZABETH ROESCH

Daughter of Benjamin and Sarah Hemby, was born Dec. 23, 1862, near Peru, Ind. She departed this life Nov. 1, 1950, at the home of her daughter near Alvordton, Ohio, at the age of 87 years, 10 months and 9 days.

Early in childhood her family moved to Minnesota where she grew to womanhood. The family then moved to Quinter, Kansas, where she soon established a home of her own, then in the year 1894 she with her companion moved to Illinois. In the year of 1921 she with her husband made their home in the vicinity of Bryan, Ohio, where she has remained for the rest of her life. In May of 1947 she suffered a stroke, and for three and one-half years was bedfast most of the time.

On July 12, 1884 she was united in marriage to Henry Roesch, and to this union were born four children, two sons, and two daughters.

Soon after her marriage, she with her husband united with the Dunkard church, and after serving in this faith for a number of years they were advanced to the Deacons office, and in this office served faithfully until overtaken by death. She was preceded in death by her husband on July 2, 1936.

She leaves to mourn her departure two sons, Leroy Roesch of La-Vern, Calif., and Fred Roesch of Taylorville, Ill.; two daughters, Mrs. Chester Tate of Alvordton, Ohio,

and Mrs. Clyde Miller of Bryan, Ohio; besides nine grandchildren; 15 great grandchildren and many other relatives and friends.

A mother has gone to live with Jesus,

Over on the shining shore;  
She's gone away from earthly trials.  
All her sorrows nor are o'er;  
The toil worn hands are folded gently,

On her silent breast;  
The feet are now stilled forever,  
She has earned the needed rest;  
For she heard the Saviour calling,  
In a voice of sweet accord;  
"O well done, thou faithful servant,  
Enter into thy reward."

Do not mourn for one so saintly,  
All ye children great and small;  
But rejoice that she is happy,  
She has gone at Jesus call.  
A faithful mother's left her children,

An earnest Christian gone to God.  
But her life-works, great example,  
Leads them in the path she trod.

Funeral service was held on Friday afternoon, Nov. 3, 1950, with short services in the home of her daughter near Alvordton at 1 o'clock, and at the Pleasant Ridge church at 2 p. m. Interment was made in the Shiffler cemetery. Services conducted by the writer, assisted by Bro. Wm. Carpenter at the church.

Melvin C. Roesch.

### LEVI F. NESS

Was born April 27, 1880, the son of the late George and Sarah F. Ness and departed this life Oct. 4, 1950, at his home 1622 Mt. Rose Ave., York, Pa., at the age of 70



years, 5 months and 7 days.

He was united in marriage on Sept. 10th, 1904 to Sarah Godfrey who passed away on Jan. 31st, 1905. On Nov. 10, 1908 he married Mary J. Shultz. In early life he was received in Christian baptism in the Church of The Brethren. In 1928 when the Dunkard Brethren church at Shrewsbury was established, he decided on a closer walk with God, chose his church home with this congregation. He was a charter member and lived a faithful and loyal life in the church and community in which he lived until death. A short time before Bro. Ness passed away, he called for the anointing service which was administered.

He leaves to mourn his departure his wife, Mary; one son, Charles G. Ness of Dallastown; two foster sons, Carl Kilhefner, Hallam, and Elmer R. Daub, Palmyra; a foster daughter, Mrs. George Anderson, Baltimore, Md., 10 grandchildren, four great grandchildren and a brother, Isaac Ness of Dallastown; also a host of friends.

Funeral services were conducted by Elder J. H. Myers assisted by Bro. D. K. Marks, on Sunday, Oct. 8th, 1950, at 1:30 p. m. at Purd A. Reidel funeral home, Dallastown, with concluding rites at the Dunkard Brethren church, Shrewsbury. Interment was in the cemetery adjoining the church.

Sister Shella Stump, Cor.

### SARAH J. MYERS

Sarah Jane Keeney Myers was born in Shrewsbury township, York, Pa., Aug. 23, 1865 to the late Samuel Y. and Barbara Keeney. She pass-

ed to the great beyond on Sept. 27, 1950 at the age of 85 years, 1 month and 4 days.

On Sept. 27, 1885, she was united in marriage to Jacob L. Myers who passed away last May 5. This union was blessed with five children, three preceding her in death.

In 1887 she united with the Church of The Brethren and in 1928 she transferred her membership to the Shrewsbury Dunkard Brethren, she being a charter member and to which faith she lived true until God called her home.

Sister Myers was loved by all who knew her, as she was a great help in the church, she will be greatly missed. Although she was deprived of church services for the past five years because of ill health, but as long as health permitted, she was always found in her place at the appointed hour of prayer. She was a strong believer in the anointing of which rite she called for during her illness. She bore her afflictions with patience, never complaining.

She leaves to mourn her passing two children, Elder Joseph H. Myers, Glen Rock, R. D. 2, and Mrs. Mabel Ness of Loganville, who so tenderly cared for her mother during her illness; 13 grandchildren and 15 great grandchildren; a sister, Martha Sweitzer of Shrewsbury, besides a host of neighbors and friends.

Funeral services were held Oct. 1, at 1:30 p. m., at the house with concluding obsequies in the Shrewsbury Dunkard Brethren Church by Elders A. G. Fahnestock of Lititz and David Ebling of Bethel. She

was laid to rest in adjoining cemetery.

Sister Shela Stump, Cor.

### AMANDA JACOBS VAN DYKE

Was born Jan. 30, 1866. She passed away Nov. 2, 1950.

She was first married to a Mr. Sheller, who passed away many years ago. She then, was married to Elder S. P. Van Dyke, who was killed in an auto accident in Pennsylvania just as they were about ready to come to Newberg, Ore. She then came to Oregon where she lived at her passing.

Funeral services were held at the Hollingsworth-Gwin chapel at Newberg, Saturday, Nov. 4th at 10 a. m. with Elder Galen Harlacher officiating, after which her body was shipped to Brownsville, Pa., for burial.

Mollie Harlacher, Cor.

### MEETING CHILD NEEDS IN THE HOME

A young mother was walking through the park with her children, while some of her college classmates of former days stood off a short distance, remarking (with a chuckle) that, at school she had failed the course in Family. Parenthood is not always accompanied with the ability to care for children and to train them wisely.

The first concern for our

children is that they are well. How burdened we are when we fear that everything is not all right with the tiny infant! As soon as mother is able she is up all hours of the day and night if necessary, seeing that baby is comfortable and happy. At first she devotes most of her energies to his need for food, clothing, cleanliness, rest, fresh air, and sunshine, as he beomes older, this matter of observing good health rules may not require as much time, but it is equally as important. Children should eat what is set before them, to be sure, but we are hoping that Mother sets a balanced diet before them, one that includes plenty of milk, fruits, green vegetables, and not too many starchy foods. When finances are low, cuts must be made in expenditures, but let us not "cut" on good nourishing food for the family.

### Meeting the Need For Balanced Living

Someone has pointed out that the balanced life must include love, work, worship, and recreation. The home that neglects any of these things is likely to produce



unbalanced individuals.

### Worship

We have failed in the greatest lesson in Family if we have not provided for the spiritual growth of our children. Family devotions, a period kept alive and interesting for all family members, is a must. This, like any other worship period, is more meaningful if it does not always follow the same procedure each time. Here is opportunity for the children to participate in something that will influence them for good all of their lives. Even before the child reads he can take part by praying, singing, saying a verse, or telling a Bible story. Later he can read the Bible or a story and in various ways make his contribution to the worship period. Sometimes the children plan a little program for devotions. John will tell a Bible story, Jane will sing, Father will read the Bible, Mary will say a poem, and Mother will pray. No one can estimate all the good that can come from child participation in family worship.

Deuteronomy 11 says, "Therefore shall ye lay up

these my words in your heart and in your soul, . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Notice that the parents must have the experience in their souls first before they can teach the children. In all of our activities our deepest concern should be to teach our children the things of God. A four-year-old puts us to shame, because while we are riding in the car thinking of less important things he asks, "Mother, how far away is heaven?"

Each day is full of opportunities to draw the child's mind toward God. The beautiful flowers and trees, the birds, the sunset over the mountains or river, the evening sky, can all occasion an expression of praise to God. Many of us remember, as though it were yesterday, the things our parents told us as we tripped along to the garden or field or orchard. We even remember the hymns that they hummed as they went about their work.

Taking time with children



is so important. Now is the time to read them Bible stories and to pray with them even if we must neglect other things that we think we must get done before the day closes. One does not want to excuse or encourage poor house keeping but it may be well to reflect on true values. In ten years when the children are very much what they will ever be, will we be sorry that we spent time with them instead of scrubbing the kitchen floor three times a week? Many times Mother can teach while doing the housework, but if something must be neglected let it not be the child at all costs.

Reading material in the home should be carefully chosen. Some children who would not think of attending the commercial movie, are allowed to read books that have the same ill effects on their character. Time and money spent in studying and buying worthy reading material for the home is a good investment. Parents themselves can name certain books in their childhood home that exerted a tremendous influence on their lives.

## Work

Boys and girls, if properly taught and encouraged, like to feel that they have a part in the work at home. They take pleasure in a task well done. Many a mother says she can do the housework quicker and better herself so fourteen-year-old Jane runs off to play or to read, Mother gets the meals, washes the dishes and does all the house cleaning. When Jane become a housewife she is confused and embarrassed because she does not know how to do many necessary things. Much less does she know how to manage and plan the order in which different tasks should be done. Parents are good to their children when they take the time and patience to teach them how to do things and how to manage in the saving of time, money, and energy. It is not too soon to teach a very small child to be helpful and to have little tasks to do. They are able to do so much more than their parents sometimes think.

The sons of a wise father will learn how to do things and how to do them well. The ability to start a task and to finish it in spite of

obstacles is something learned by Father's or Mother's side. Here is the place where children receive the best and most impressive teachings in order, cleanliness, and helpfulness.

If children are taught to enter fully into the work of the home they will learn how to use money wisely. It is not enough to teach children to drop pennies in a bank or to just let money accumulate. They have missed the most important lesson if they have not had any experience in wise spending. The children going along to buy groceries or items needed about the home, will gradually become able to do much of the buying alone.

Work and good management should not be for the purpose of laying up wealth for ourselves. Children should grow up with the feeling that we are working and saving so that we can make our own living and also be generous toward those less fortunate. They should not miss the happiness of participation in making up Christmas bundles or some other type of generous giving.

### Recreation

Every child deserves par-

ents who see that recreation is a necessary part of balanced living. He does his work more willingly if he knows that there is a definite time set apart for play, or rest, or for some pet hobby. A really good worker is a good rester; he knows how to take time for recreation or for a visit with a neighbor. If we do not take time for these things we are either doing too much work or managing poorly. An ideal recreation for children is that in which the whole family engages—a fishing trip, a hike, a trip to the zoo or to some spot of interest, a family picnic. These, and activities at home such as singing, reading, or playing some game, can be happy occasions for the whole family.

Make much of special days in the home—birthdays, Christmas, Easter, Thanksgiving Day, Father's Day, Mother's Day. How these little extras gladden the hearts of children and make them rich in home memories when they become older!

The children will want to have part of their recreation with other children. They should have the privilege of asking their friends

to their homes. Friendliness and hospitality cannot be learned too soon.

### Love, Friendship

Every child needs the kind of home where there is genuine love between Father and Mother and between the parents and children. Family tenderness is something so noticeably absent. An eighteen-year-old dashes off for a 200-mile trip and good humoredly calls, "G'bye, Mom!" How much nicer if he had first bent to kiss her cheek and to tell her to take good care of herself or to write him a letter! Before and after a period of parting, the parent is never too old or too embarrassed to give this expression of love to his companion and children, nor the child to his parents and brothers and sisters.

We like to see a family that is together, whether at home or in some group away from home. Husband and wife belong to each other. Why should it be such a virtue for them to separate as soon as they go away from home? There is much to say in favor of the family pew. It is unfortunate that some of our children grow

up with the impression that it is worldly and wrong for Mother, Father and children to sit together for regular church worship.

The happy child is wanted and loved. He does not lack companionship and understanding. He knows he can go to his parents with any question or problem. Blest is the child who gets his information about the facts of life from his parents instead of from playmates who never fail to give the idea that there is something sneaking and unclean about it all.

Wise parents will see that children need friendships and social contacts outside of the family circle. Besides being good examples in neighborliness and friendliness they can help their children make plans for happy times with their friends.

So many of us are poor examples to our children in our manners. Some women talk about too many things and when saying something that has meaning they lack the ability to condense. Others are too reserved to take part in a conversation. Some men make it a policy to always walk ahead of their wives, whether it is



proper or not. The Bible is even used (misused) to substantiate the selfish view that he is to take the best or most honored place for himself.

We are a plain people respected in most cases for living by the Bible, but our poor manners can justly bring about fun-making. Why should godly people purposefully do everything contrary to the social graces? Why do we so nearly approach teaching our children that good manners are sinful? We owe it to our children to be better examples to them in these things. It will make a great difference in their friendships and social or business contacts later in life.

Ideal parents are not too anxious for their children to may be realistically face the likelihood that they will. When the children are very small it is not too soon to develop in them the qualities that will make for congenial relationships with others and finally happy marriage.

Children need parents with depth of character. If Father and Mother keep their word always, deal honestly and kindly with others, the children are al-

most unconsciously schooled in their virtues.

Respect for all other people should be caught and taught and stressed. Let not one of us, or our children be guilty of looking or acting condescendingly toward the members of another race, or someone who is crippled or handicapped in any way.

If you have never taken particular care to teach your children thoughtfulness toward the aged begin now if he is two or twelve. Dear old Grandmother Davis cannot see or hear so well, but she can still tell a warm handshake and a friendly manner.

### Conclusion

A recent survey shows that if your annual income is \$2,500.00 it costs you \$9,-886.00 to care for a child until he is eighteen years old. We would add that it costs many prayers, tears, and songs, no matter what the income. It requires work, worship, love, and rest. It takes the power of God.

Children are a joy. They are our greatest riches. They deserve our best. Oh, that we will not fail this real course in Family!—Ruth

Brunk Stoltzfus, in The Christian Monitor.

### TRAIN THE CHILD

In Prov. 22:6 we have the command and promise that if we train up the child in the way he shall go, "when he is old he will not depart from it." Then we have the command in Eph. 6:4, "Bring them up in the nurture and admonition of the Lord." This means training, teaching, admonishing them to a life of obedience and godliness in all things.

In the book, "The Story of My Life" by Helen Keller, we learn that this baby at the age of 19 months through severe sickness was made totally blind and deaf, and then no doubt was pitied and petted and left to herself, as we may think most people would have done. But at the age of 6 years the parents wisely sought and found a very good teacher to come to their home to teach her. This teacher, Miss Anne Sullivan, writes, a short time after being in the Keller home: "I saw clearly that it was useless to try to teach her language or anything else until she learned to obey me."

The more I think of it, the more certain I am that obedience is the gateway through which knowledge and love enter the mind of the child. Miss Sullivan also found very soon that to force this little girl to obedience she must take her away from her home and parents and a little later wrote, "My heart is singing for joy this morning. A miracle has happened. The light of understanding has shone upon my little pupil's mind and, behold, all things are changed. The wild little creature of two weeks ago has been transformed into a gentle child. She is sitting by me as I write, her face serene and happy."

All that shows plainly the difference in the child that had its own way, and then was made to submit and obey. The child left to himself not only brings shame to his mother (as the Bible says), but it is not so happy or content as is the one that is forced to obey. No wonder the man of God wrote "he that spareth the rod hateth his son."

A friend told me he heard a sermon in which it was pointed out that in former times parents followed the



rule that in case of need they gave their children "a nice whipping," using a fine switch, something that hurts yet is not brutal or rough. He thought it was good advice, and so do I. Before going farther, I want to say that by that one verse (I Tim. 3:5) and by observation I get the thought that some are gifted or know how to rule or train their children, while others are not; but to be faithful with the talents and knowledge we have is all that is required of us. In this great task, as well as other, we will make mistakes and are not perfect. Our Father in heaven only is perfect in chastening us for our good, as we learn in Heb. 12:9-10.

We would also remember that it is so much easier to tell people how and what to do than to do it ourselves. Considering the greatness of this subject, and also that the same has been well taught at meetings and in the papers, I will try to give only a few pointers or reminders:

1. I would say that our life before and with our children is the one most important part of our bringing them up right, as they are

such great imitators. They begin to imitate us when they are quite small, babies even long before they can talk and walk. While I want to point out several mistakes that we make in our training, I also want to mention two things I see are done that I can praise. The one is this that I see so many bringing their children to the meetings regularly and making them behave while there. I know that some of them have their family worship with the children each day and these, if rightly (as I hope they are), cannot help but bring good fruit to the salvation of souls. Now the biggest mistake (if I am not mistaken) that we are making in our training is a lack of firmness. We make them obey only at times and sometimes let them go and thus lay a foundation for a lot of chastening or scolding. If we want them to obey each time by telling them only once we need to make certain and sure practice to tell them once and when not obeyed the punishment follows and not just a promise. Did you ever notice that some people do a lot of talking with much effect? The main reason is



that they are more firm and more careful what they say in the first place.

2. Another great mistake we have made in the past (and we all want to do better), we were not as reasonable and fair with our children as we should be. Children have right as well as we, and these should be respected. Sometimes we may thoughtlessly or carelessly hurt their tender feelings very much. We should not ridicule or make fun of them, nor tell their faults to them before strangers. We may ask too much of them in many ways. We may punish them too hard or cruelly and sometimes for damages done that were purely accidental and were not disobedient at all. Just because we are the parents, or older, we have no right to mistreat our child. In case we learn we made a mistake or mistreated a child, we should do as I have known a good man do—ask the son to forgive him. Some forbid the children to do the things that they themselves do—such as using bad words, or tobacco, etc.—and tell them they dare not say anything not true, when they themselves may have (almost unconsciously) been telling the children things that were not true. Then too, many parents demand obedience from their sons and daughters while they do not honor and obey their own parents as they should, and that is not reasonable or consistent. Even when our parents have been dead for several years, we are still in duty bound to honor them and obey the good teachings they gave us. The wife is commanded to obey and reverence her husband, as did Sarah in calling Abraham lord, and when she does not obey this, how can she expect full obedience from her children? Sometimes people get partial to their children, and that is not right or fair, and all such things cause the children to lose that beautiful love and respect and nearness to their parents which work for full obedience.

3. A third mistake often made (and a serious one too) is this that husband and wife do not pull together in this great work and it goes to much like pulling a heavy load with horses that don't pull together. When the husband and wife can not agree on the degrees of

strictness or punishment, etc., to be used in their training, it may make it quite a problem of what to do. But the best to do is try to get together and in case they need to talk of things they don't agree on, let it be in private and not before the children. Disobedient children have no promise of a long life and sometimes the parents are largely to blame for their disobedience and shortened life. Disobedient children also may cause a great heaviness and continual sorrow of heart to godly parents and bring them to an untimely death. May we all do as commanded in Col. 3:20, obey our parents in all things, for this pleases our Father in heaven.

Be very careful about your children's company, as well as of our own company, for we are not only known by the company we keep, but become more like them. Many a one made a big mistake in the hired help they got into their home. Many also by taking their children to live in town.—P. Hostetler, in The Gospel Herald.

#### THE FAMILY ALTAR

Oh, how happy is the mem'ry  
Of my father's Christian life,

As he tried to raise his children  
In this world of toil and strife.  
In the Lord he fully trusted,  
For each problem asked His aid;  
After prayer unto the Father  
Did his duties unafraid.

At each meal he thanked the  
Father

For the food we had to eat;  
Praised Him for His kind protection.  
And His love so full and sweet.  
Every evening just at bedtime,  
After reading from God's word,  
We would all kneel there and wor-  
**ship**

And I know those prayers God  
heard.

When a young girl I was tempted,  
And oft' went near astray;  
But at bedtime I'd remember  
How I'd heard my parents pray.  
Oh, how oft' I've turned from evil,  
When I thought that there were  
two

Who were praying for my safety  
And that I'd be always true.

When I left the old home fireside,  
Had a family of my own,  
We neglected to establish  
Family worship in our home.  
Yes, I told the Bible stories  
To the children as they grew;  
But we had no family altar  
As all Christian folks should do.

Sickness came into our family,  
Death was hovering very near.  
And God took our little darling  
And that left our home so drear.  
We were grieved, but in our sorrow  
We could hear God gently say,  
"If you want to meet your daughter  
You must live a better way."

On our knees we prayer for  
guidance.

And that God our lives would  
lead,



And in memory of our darling  
Vowed each night the Word to  
read.

Now we have a Family Altar,  
And we know our prayers are  
heard;

For we live our lives for Jesus,  
Guided by the blessed Word.

And we pray that all our children,  
When temptations come their  
way,

Will remember that their parents  
At the Family Altar pray

For the Lord to give them courage,  
And to save their souls from sin

And that through the Family Altar  
They will live their lives for Him.

Sel. by Martha O'brien.

### DEVOTIONAL LESSONS FOR DECEMBER

**Theme, The Lord Saves and Keeps  
Those Who Trust and Obey  
Him.**

I. The Lord saves and keeps  
those who trust and obey Him.

Memory verse—II Chron. 16:9,  
"For the eyes of the Lord run to  
and fro throughout the whole  
earth, to shew himself strong in be-  
half of them whose heart is perfect  
toward him. Herein thou hast done  
foolishly: therefore from hence-  
forth thou shalt have wars."

Fri. 1—Ezra 8:21-30.

Sat. 2—Neh. 9:6-17.

II. The Lord saves and keeps  
those who trust and obey Him.

Memory verse—Job 22:21, "Ac-  
quaint now thyself with Him, and  
be at peace: thereby good shall  
come unto thee."

Sun. 3—Job 5:17-27.

Mon. 4—Job 11:7-20.

Tues. 5—Job. 22:12-30.

Wed. 6—Psa. 3.

Thurs. 7—Psa. 4.

Fri. 8—Psa. 5.

Sat. 9—Psa. 17:1-8.

III. The Lord saves and keeps  
those who trust and obey Him.

Memory verse—Psa. 4:8, "I will  
both lay me down in peace, and  
sleep: for thou, Lord, only makest  
me dwell in safety."

Sun. 10—Psa. 18:13-27.

Mon. 11—Psa. 23.

Tues. 12—Psa. 24.

Wed. 13—Psa. 27.

Thurs. 14—Psa. 28.

Fri. 15—Psa. 31:19-24.

Sat. 16—Psa. 32:1-5.

IV. The Lord saves and keeps  
those who trust and obey Him.

Memory verse—Psa. 34:8, "O taste  
and see that the Lord is good;  
blessed is the man that trusteth in  
Him."

Sun. 17—Psa. 34.

Mon. 18—Psa. 36:7-12.

Tues. 19—Psa. 37:23-40.

Wed. 20—Psa. 40.

Thurs. 21—Psa. 41.

Fri. 22—Psa. 36.

Sat. 23—Psa. 50:1-15.

V. The Lord saves and keeps  
those who trust and obey Him.

Memory verse—Psa. 73:1, "Truly  
God is good to Israel, even to such  
as are of a clean heart."

Sun. 24—Psa. 55:16-23.

Mon. 25—Matt. 2:1-15.

Tues. 26—Psa. 61.

Wed. 27—Psa. 62.

Thurs. 28—Psa. 71:1-18.

Fri. 29—Psa. 73:11-28.

Sat. 30—Psa. 84.

VI. The Lord saves and keeps  
those who trust and obey Him.

Memory verse—Psa. 91:2, "I will  
say of the Lord, He is my refuge  
and my fortress: my God; in Him  
will I trust."

Sun. 31—Psa. 90.







# BIBLE MONITOR

Vol. XXVIII

December 15, 1950

No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## The First Christmas

Darkness o'er the land had settled,  
Silence reigned within the fold,  
Lo! the humble shepherds watching  
Glory saw, more bright than gold

For the heavens were lit with splendor  
And the hosts of angels sang,  
Till the night was changed to brightness  
And the glad Hosannas rang.

"Glory, glory," sang the angels,  
"Be to God in heaven above,"  
"Peace on earth," the song continued,  
Filled the shepherds' hearts with love.

But beyond, in that lone stable,  
In a manger filled with hay,  
He who caused this glad rejoicing,  
Watched by humble parent, lay.

Pause, my soul, this mystery ponder  
That the Son of God thus came  
From a home of dazzling brightness,  
Here to suffer scorn and shame.

Thanks I bring Thee, blessed Saviour,  
On this happy Christmas Day,  
That Thy precious blood was offered,  
Now my sins are washed away.

—Author Unknown.  
Selected by Ethel Beck.





## THE INCARNATION

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the father,) full of grace and truth," John 1:14. John gives us a summary, in a few words, of a series of events that led to the completion of the great plan of salvation. He told us in the first verse "the Word was with God and the Word was God." We cannot realize the miraculous plan of God in sacrificing His son on our behalf.

The Incarnation implies the taking on of human flesh. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," II Cor. 5:21. "That we might," the way was opened and now we are able. The way is opened but it still depends upon us individually whether we accept God's plan or not.

Can we realize the great sacrifice that was made for sinful man? The Son of God putting on flesh and dwelling among us. Sorry to mention what followed, abuse, tongue-lashing, lack of faith and even those, who were

benefited, denied Him. Dear reader this is still going on, by you? John assures us that this was actually true because he was one who beheld His glory and heard the Father say "This is my beloved Son, in whom I am well pleased, hear ye Him."

We believe the purpose was to reveal God's will unto man and to pay the price that man might be brought back into the favor of God by accepting His blood as a sacrifice for man's sins. "Ye know that he was manifest to take away our sins," I John 3:5. This event was promised, actually, back in the Garden of Eden and renewed to many of the faithful prophets and fathers of Israel.

It was first publicly revealed to the lowly shepherds who were out in the still night watching their sheep. "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the

Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2:9-12. Did the shepherds believe the Angel and appreciate what God had revealed unto them, yes, and they had the privilege to reveal this greatest of all events unto fallen man. Dear reader, do you believe it? Appreciate it?

While Mary, Joseph, Elizabeth and Zacharias likely knew of this miraculous event, it was revealed publicly by the shepherds. It was so important that it is the center of time on earth. The old dispensation pointed forward to this event on numerous occasions and the new dispensation continually points back to it. Actually even the world at large figures time from this event.

The old dispensation usually refers to God as the powerful, fearful, Jehovah. The new dispensation reveals Him to us as Christ's Father, our merciful Heavenly Father. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him,

Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father," John 14:7-9.

Our text tells us of, this Word that was made flesh "full of grace and truth." I question how anyone can fail to accept Him as the Son of God, after reading of the many infallible miracles and events from His birth unto His death. How can anyone fail to believe that His words are overflowing with "grace and truth?"

Upon this Christmas season, with all the blessings of God surrounding us and the religious liberty spurring us on, to serve God and keep His commandments; may we look upon our Savior as John the Baptist did "Behold the Lamb of God, which taketh away the sin of the world." The Word that was made flesh and dwelt among us that, He might reveal God's will unto us and shed His precious blood for weak mortal creatures.

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Self trust is the essence of heroism.—Emerson.

## BIBLE MONITOR

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## THE GREATEST ANNOUNCEMENT

Ethel Beck

Luke 2:8-20

It is with great joy that parents announce to their friends that a baby has been born to them. They want their friends to share their joy. The arrival of a new baby makes many changes in the family life.

We want to consider the greatest of all announcements on earth. It was most widely celebrated. The com-

ing of this babe changed the lives of many people. It was not just a change in the family life, it was to be good tidings of great joy, to all people, verse 10.

The announcement came from Heaven, by the angel of the Lord, vs. 9-10. He was later joined by a multitude of angels praising God. Heaven rejoiced at this birth. The glory of the Lord also shone round about them. Can we get this beautiful picture in our minds. It was night and all was still on the hills. Suddenly there appears a great light all around and a multitude of angels appear. Listen! They have a message of good news, then the beautiful music of many voices blended in praise to God.

The announcement was first given to the common ordinary people, the lowly shepherds in the field. This was no ordinary announcement. This babe was born in the city of David, wrapped in swaddling clothes and laid in a manger. Regardless of his lowly birth, the messenger said, He was to be a "Saviour which is Christ the Lord," Vs. 11-12. This extraordinary an-



nouncement had its effect on the shepherds. After the angels left, "they said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, and they came with haste, and found Mary and Joseph, and the babe lying in a manger," Vs. 15-16. They went and announced it far and wide; Vs. 17, "And all that heard it wondered at those things which were told them by the shepherds," vs. 18.

After the shepherds filled their part of the announcement, they returned, "glorifying and praising God for all the things that they had heard and seen, as it was told unto them," vs. 20.

Matt. 2:1-12. Heaven also announced this birth with an outstanding star. This announcement was made to wise men who were also considered rich, according to their gifts. The message of salvation was to the rich and poor. We do not know how many wise men there were. They followed the star as far as Jerusalem. They wanted further directions as to where this King should be born. It must have been announced to them that this

babe was to be King of the Jews. Perhaps they thought they would find Him in Jerusalem. They at least thought they could get more information there.

Herod was alarmed at this announcement of a new king. He had the chief priests and scribes to look up the prophecy concerning it. They reported that the prophet said in Bethlehem of Judea, Vs. 5-6. When they started on, the star again "went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh," vs. 9-12. Notice, it calls Him a "young child" and not a "babe." They also went "into the House" not a stable where there was a manger. How misleading are some of the greeting cards which picture the shepherds and wise men there at the same time in a stable. We have that im-

pressed on us as children. Then it is hard to get the true picture. Let us give the children the correct story and pictures.

Herod took care to inquire just when the star appeared. "When he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men," vs. 16. This shows that Jesus could have been almost two years old when the wise men came. This great announcement did not bring "good tidings of great joy" to Herod. It was because he was jealous of a new king.

Let us take heed to this great announcement, this good news of salvation. May we follow the example of the shepherds—make haste to find Jesus and worship Him. Then spread the good news abroad concerning Him. Then back to our fields of labor, glorifying and praising Him. Oh, that many may find Him real to their hearts at this season.

Dallas Center, Iowa.

## THE BIRTH OF CHRIST

Wm. N. Kinsley

The greatest event of all events. We are now approaching the time of the year when this occurred, so we should feel to celebrate this occasion. What does it mean to you? We read by Luke 2:10-11, "For behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Behold, a virgin shall be with the child and shall bring forth a Son . . . . and thou shalt call his name Jesus, for he shall save his people from their sins. A light to lighten the Gentiles, and a glory to they people, Glory to God in the highest, on earth peace good-will toward men. This should be a day of great rejoicing to all humanity. Blessed be the Lord God of Israel: For he hath visited, and redeemed his people. Let us be glad, and rejoice, and give honour to him. Isa. 9:6, "For unto us a child is born, unto us a son is given . . . . His name shall be called, wonderful,

counsellor, the Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his governments and peace there shall be no end."

Luke. The angel said unto Mary, fear not: for thou hast found favour with God. And Mary said behold the hand-maid of the Lord: be it unto me according to thy word. Therefore that Holy thing which shall be born of thee shall be called the Son of God. For with God nothing shall be impossible. He shall be great, and shall be called the Son of the highest and the Lord God shall give unto him the throne of David, and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end. Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us.

When the days were accomplished that she should be delivered, and she brought forth her first born Son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shep-

herds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them: and the angel said unto them, fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born a Saviour, which is Christ the Lord. And this shall be a sign unto you! Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was, with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angel was gone. The shepherds said, let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, and they came with haste and found Mary, and Joseph, and the babe. And the shepherds returned, glorifying and praising God, for all these things they had heard, and seen. Should we not praise the Lord for the wonderful works towards the children of men?



Luke 2:32, 34-35, 40, 52, "It was revealed unto Simeon by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple. Then took he him up in his arms, and blessed God, and said, Lord, now lettest thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising of many into Israel and for a sign which shall bespoken against. Yea a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him."

Matt. 2:1-11, "Now when Jesus was born in Bethlem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. "Then Herod the king demanded of the rulers of the Jesus Christ that should be born. And they said unto him in Bethlehem of Judea: for thus it is written by the prophets, for out of thee shall come a Governor, that shall rule my people Israel. When they had heard the king, they departed: And lo the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. How many people today rejoice in his name or birth?

And when they were come into the house, they saw the young child with Mary his mother, and they fell down, and worshipped him. How many people are willing—or desire to fall down and worship the Holy Child Jesus today? And when they had opened their treasures, they presented unto him gifts. And Jesus increased in wisdom and stature, and in favour with God and man.

And it came to pass Jesus also being baptized and praying, the heaven was

opened, and the Holy Ghost descended in a bodily shape like a dove upon him, which said, Thou art my beloved Son: in whom I am well pleased. And Jesus himself being about thirty years of age. Jesus being full of the Holy Ghost returned from Jordan. He returned in the power of the Spirit into Galilee and he came to Nazareth where he had been brought up. And as the custom was, he went into the synagogue and stood up for to read the book of the prophet Esaias, He found the place where it was written, the Spirit of the Lord is upon me. Because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Isaiah 2: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant for thy people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and

them that sit in darkness. I am the Lord. Behold the former things are come to pass and new things do I declare. Sing unto the Lord a new song, and his praise from the end of the earth.

Isaiah 53, Who hath believed our report? And to whom is the arm of the Lord revealed? for he shall grow up as a tender plant and as a root out of dry ground. He is despised and rejected of men, a man of sorrow and acquainted with grief: And he was despised, and we esteemed him not. Surely he hath born our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities. With his stripes we are healed. He was oppressed, and he was afflicted, yet he opened not his mouth. He was brought like a lamb to the slaughter, and as a sheep before the shearers, so he opened not his mouth. He was taken from prison and from judgment, and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of his people was he stricken. He made his grave with the wicked, and with the rich in his death, because he

had done no violence neither was any deceit in his mouth.

We are living in an age when many people are looking forward to Christmas as a day of feasting, revelry, pomp, great splendor, grandeur, and frustraneous stories are told to the children about Santa Claus. The day has also been greatly commercialized by the business world. We should celebrate, and reverence the birth of the Holy Child Jesus: Some deny this day as the day of Christ's birth. What have we to prove it was not? If this was not the day what day was it? Surely we ought to observe one day to reverence this great occasion. This event should be of as great importance now, and until his return, as it was at the time when he was born.

II Peter 1:2, 4, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, whereby are given unto us exceeding great, and precious promises." Gal. 4:4-5, When the fullness of time was come God sent forth his Son . . . to redeem them that were under the laws and that we might receive the adoption of sons.

#### HYMN

Joy to the world, the Lord is come,  
Let earth receive her King.  
Let every heart prepare him room,  
And for his wondrous love.

Joy to the world the Saviour reigns,  
Let men their songs employ,  
He come to make his blessings flow,  
Repeat the sounding joy.

Hartville, Ohio.

#### WHAT SHALL I GIVE FOR CHRISTMAS?

"What shall I give for Christmas?" is a question often asked at this time of year. More presents are given at Christmas than during all the rest of the year combined. And many people often wonder if their gifts are suitable and appreciated. Perhaps this giving of presents has come about because God gave the great gift of His only Son to save the world. And now we give our gifts to one another.

The giving of a present to another is a good thing, but too often we value the gift in terms of dollars and cents. The expensive present is looked upon as very valuable, while the cheap one is not appreciated. Did you ever stop to think that the greatest gifts cannot be bought with money? Did



you ever try to give yourself a more cheerful disposition and a good character? Give to your neighbors more cheery smiles and an interest in their welfare. Give to your friends sympathetic understanding and kindly encouragement. Give to the sick your sympathy and good cheer. Give to your father obedience, honor and respect. Give to your mother kind words, unselfishness and love. Give to your husband or wife a more loving and loyal companion. Give to your children a good example of Christian living, and kindness. And last, but not more important of all, give to your church your whole-hearted devotion, and give to God your consecrated self. These gifts, and many others like them, do not cost money, but they are worth more than rubies and diamonds. Try giving these gifts and you will appreciate their great worth.—Ada Scrogum, in Gospel Messenger.

### THE CHRISTMAS SPIRIT

Long years ago in a stable,  
On a bed of fragrant hay,  
The Christ Child lay in a manger—  
That was our first Christmas Day.

"Glory to God in the highest,"  
Sang an angel chorus then.  
Would we even stop to listen,  
If the angels sang again?

Have we lost the joy of Christmas,  
The real meaning of the day?  
Are our minds and hearts filled  
with earthly things,  
As we hasten on our way?

Let us pray for the real Christmas  
spirit,  
A heart, filled with love—and then,  
We can truly sing as the angels  
sang,  
"Peace on earth, good will to men."  
—Stella Shane.

### PASS IT ON

As the blessed Christmas season  
Once again draws swiftly near,  
Does it bring you fond rejoicing,  
Fellowships and pleasures dear?  
If it does, then pause a moment,  
As you lift your grateful song:  
Think of those less richly favored;  
Pass your happiness along.

He who came amid the music  
Of that holy Christmas night,  
Came to share with man in sorrow  
Heaven's glories, fair and bright;  
And the tidings sweet and gracious,  
To the world engulfed in wrong,  
He would have us to the hopeless  
Pass with ready lips along.

### NEWS ITEMS

#### EXTRA ISSUES

A brother has requested twenty copies of the October first issue of the Bible Monitor. If anyone is

through with this issue and expecting to destroy it, please send it to me so I may fill this order. Thanks.

—Editor.

### PRIMARY LESSON HELPS

For some time the Bible Study Board has been considering the possibility and practicability of some Sunday school lesson helps especially for the primary classes. Since a number of congregations have requested some such material, we have tried to secure some inexpensive picture for each selected lesson.

We have found that just the picture we would want cannot always be secured unless we have them printed special, so we have selected some 4 inch by 5 inch pictures which are nicely colored. We aim to try these for the 1951 primary lessons to see of what interest and value they may be over the brotherhood.

We have decided to mail each congregation the pictures selected for the first quarter. If you notify the secretary, Eld. Vern Hostetler, Rd. No. 3, Montpelier, Ohio, at once, how many copies your congregation needs for the primary pupils, they will be sent; otherwise the number will be estimated.

Those who desire will please send 35 cents for each set your congregation receives. Please order the number of copies you may want for the other quarters, at least a month before the quarter begins. Mail all requests and payments to the Secretary named above, but make your check or money order out to Melvin Roesch, the treasurer.

We would appreciate receiving

whatever material any of you may have located, which may be similar or better than what we have at present.

Bible Study Board.

### QUINTER, KANSAS

On Oct. 15 Bro. Paul Myers started a series of meetings at the Quinter church continuing for two weeks. He preached the word in no uncertain terms. He gave messages on many needful subjects for the edifying of the church, and the upbuilding of our spiritual lives, as well as warning sinners to flee the wrath to come. One precious soul was received into the church and we feel sure that the good seed sown will yet bring forth more fruit.

We had an all day meeting on Saturday with the visiting brethren giving the message. Visiting brethren were Bro. Myers, Bro. Orville Royer and Bro. Harry Andrews. On Saturday evening 50 surrounded the Lord's table to partake of the sacred emblems, with Bro. Myers officiating. It truly is an inspiration for believers to engage in these services.

On Sunday morning Bro. Wm. Root was ordained to the eldership. We pray that he may prove faithful in this office. The visiting brethren gave the message for the day and on Sunday evening Bro. Myers gave his last message. We appreciate very much the presence of Sister Myers and Sister Theo. Myers with us during the two weeks here. They visited all the homes and it was a pleasure to have them. We also appreciate the presence of the members from Dallas Center, Kansas City and McClave congregations.



gations. May the Lord reward them for their efforts.

There was some sickness among our members during the meetings and the attendance was not what we wish it might have been. We pray that the Lord may be with Bro. and Sister Myers as they travel to other fields of labor and bless them with health and strength.

We also enjoyed the visit of Bro. Beery and family in September on their way west. He gave us several good messages while here.

May the Lord keep us all true and faithful is our prayer.

Elma Jamison.

### ENGLEWOOD, OHIO

We met in regular quarterly council Oct. 13 at 7 p. m. The meeting opened by singing No. 236, then Bro. Ben Klepinger read Acts 15:1-29, and made some remarks and led in prayer. Bro. Kreider then took charge.

There were two letters granted. This being the meeting before our lovefeast, the deacon brethren made the annual visit and reported on same. There were some admonitions given and also some other business which was taken care of in a Christian manner. The meeting came to a close with a fervent prayer by Bro. Kreider.

We held our lovefeast services on Saturday, Oct. 28, beginning at 10 a. m. Bro. J. P. Robbins gave the message in the forenoon, subject "The Suffering and Death of Jesus," Mark 15:1-38, Jesus came as our suffering Messiah, and He will come again King of kings. Jesus has suffered much for us, how

much persecution can we suffer for Him?

Bro. Melvin Roesch of Wauseon, Ohio, was with us in the afternoon. His subject, "Three Fold Purpose of Christ's Death." First, to give life; second, to live for Him; third, to live with Him. The only way we can have this, we must put our life in the Lord's hand.

In the evening there was a good number surrounded the Lord's tables with Bro. Roesch officiating. As we partook of the sacred emblems, and looked back to Calvary it gave us a feeling of sadness. Then as we look forward to the time when Jesus will come at the evening of the world, and serve us, this brings joy. We think now we can picture this, but when the time comes it will be far more grand and more glorious than words can express.

On Sunday morning we met for morning worship and breakfast. At 9:30 Bro. Alvin Silknitter of Orion, Ohio, opened Sunday school with scripture reading and prayer.

The Ministering brethren each gave a short message. Bro. Kreider opened the services by reading I John 1:1-4.

Bro. Roesch used for his subject "The Golden Rule in Our Every Day Life." The Christian church has so small influence in the world because of the small things they failed to do. When we fully comply with the golden rule there would be a big change in our Christian life.

Bro. Robbins' subject, "Reality of our new life in Christ Jesus." Main thought, what we lack, we do not live what we profess. Remember the world is reading the Christian.



Bro. Parker mainly added some thoughts on the same subjects as the others by asking the question, Am I a child of God! If there was ever a time we need the golden rule it is today.

Bro. Klepinger's subject, "Hope." We are all hoping for the future, all those who gain heaven their hopes will be made brighter, and those who fail, their hopes shall be blasted.

This brought the meeting to a close. We surely were blessed for being there. We were glad to have the brethren and sisters from a distance with us at this time, and also the many neighbors and friends. We give all a hearty welcome to come back at any time they have the opportunity.

Sister Ivone Diehl, Cor.,  
R. 2, New Lebanon, Ohio.

### BETHEL, PA.

The Bethel congregation held their regular quarterly council on the evening of Oct. 25, 1950. The meeting was opened at 7:30 o'clock by Bro. C. F. Weaver, who read II Timothy 3 and then led in a prayer on behalf of us all. Our elder, Davi Ebling, then took charge.

We elected an evangelist for this coming year and disposed of a few small matters of business. For a closing hymn we sang No. 83 and Bro. Keggerreis led in closing prayer.

On Sunday, the 29th, we had our lovefeast. It was a pleasant day and we enjoyed very much the fellowship of brethren and sisters from neighboring congregations.

We had a number of visiting min-

isters who divided the time given between them. We feel that if this lovefeast, once again, has not made us stronger, the fault is not our Heavenly Father's who supplies us with all spiritual needs, nor does it go to the ministers who broke unto us the Bread of Life.

Sara Weaver, Cor.

### SHREWSBURY, PA.

On Nov. 5th the Shrewsbury congregation held their lovefeast service. Sunday school at 9:30 a. m. and preaching following with a goodly number attending. There were eleven elders and ministers from other congregations with us at this time, namely: J. P. Robbins of Potsdam, Ohio; Ray S. Shank, Mechanicsburg; A. G. Fahnestock, Ammon Keller and Benj. Reinhold, Lititz; David Ebling and Clayton Weaver of Bethel; Emmert Shelly of Waynesboro; Bernie Shriner of Walnut Grove, Md.; L. B. Flohr and Ord Strayer of Vienna, Va. These all gave us spirit filled messages during the day and evening.

At 6:30 around 100 surrounded the Lord's table with Bro. Robbins officiating. We feel we have all been spiritually feed and strengthened during these services. We were glad to have with us Bro. J. P. Robbins, Bro. and Sister Ezra Beery and daughter, Mary, and Sister Klepinger and daughter, Darlene of Englewood, Ohio. God bless them for their coming. We also thank all the brethren and sisters from the different congregations for their coming and ask any who can, to be in our services whenever convenient.

Sister Shella Stump, Cor.

## OBITUARIES

### JOSEPH KASZA

Son of Mike and Elizabeth Kasza, born March 15, 1871 in Hungary, and departed this life at the home of his son, Paul, in Wiley, Colo., Nov. 9, 1950, at the age of 79 years, 7 months and 24 days.

He was united in marriage to Rosalia Jozsa on June 22, 1896. To this union were born three sons. Bro. Kasza and family came to the United States in 1909 arriving at Eads, Colo., Feb. 15, 1909. They filed on a claim 16 miles southwest of Eads where they lived for 17 years. They moved to McClave, Colo., June 1, 1926 and took a job as janitor at the McClave schools, where he worked for 13 years. He united with the Dunkard Brethren church in 1928 to which he remained faithful.

Surviving are two sons, Paul of Wiley, Colo., and Pete of Scottsbluff, Neb.; 10 grandchildren, seven great grandchildren and one sister, Mrs. Agnes Turi of Chicago, Ill. Preceding him in death were his wife, Rosalia and one son, Joseph.

For the past 10 years Bro. Kasza has made his home with his sons.

Funeral services were held from the Cloverleaf Dunkard Brethren church, Monday, Nov. 13, at 2 p. m., with Bro. Millard Haldeman of Quinter, Kans., officiating, assisted by Bro. Warren Smith of McClave. Burial was in the McClave cemetery.

Sister Erma Moss, Cor.

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### FREELY YE HAVE RECEIVED, FREELY GIVE

Anna Flory Umland

Gen. 1:29-31, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree, yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat:

and it was so. And God saw everything he had made, and behold, it was very good. And the evening and the morning were the sixth day."

Psa. 24:1. The earth is the Lord's, and the fullness thereof; the world and they that dwell therein."

Psa. 67:6-7, "Then shall the earth yield her increase; and God, even our God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

We find that God made provision for man before he placed him on the earth. He did not place man here before the vegetation, but with the things necessary to life all ready. This is God's care for man even down to the little details of life. The earth brings forth in plenty, we are not in want in any good thing.

In Matt. 6, we find many lessons in how to use this world's goods. How are we laying up treasure? The word says, "Lay up treasure in heaven," and again, "Therefore take no thought, saying, what shall we eat? or what shall we drink? or where withal shall we be clothed?" There is much spent in eating and drinking

that could be put to the Master's use.

Col. 3:2, "Set your affection on things above, not on thing on the earth." How about the rich man that would store up his goods? He would pull down his barns and build greater. What for? That his own soul might take its ease. How could these goods be any comfort when God said, "This night thy soul will be required of thee." This is a sad ending. Had he been willing to share with those that had not, God would have given him a blessing.

When Christ sent out the seventy to go into all the cities where he would teach, what commission did He give them? They were to heal the sick, give sight to the blind, and cast out devils. They were told, "Freely ye have received, freely give." They did not do these things in their own strength or power. It was the power of God working through them. When they came back to the Master they had great joy. There is always joy and happiness when the will of God is carried out. Both on the part of those doing good and those that receive help. It does not take a great deed



to bring happiness to others. Just a smile, a kind word, or a helping hand.

II Tim. 6:17-19, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who gave us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, ready to communicate, laying up in store for themselves against the time to come that they may lay hold on eternal life."

Dallas Center, Iowa.

### CHRISTIAN REPRESENTATIVES

James C. Blackwell

May we join our minds together and take a review of that holy Divine sermon on the Mount. It is recorded in Matthew beginning at the 5th and ending with the 7th chapter. This sermon from God, recorded in His holy book of all truth, through and by His only begotten son Jesus Christ in whom He said He was well pleased.

In carefully taking account of this sacred sermon it imbibes deeply into the

soul. Thereby it causes an extra flow of joy. This has every fleshly desire under its control. If we could only just always observe this in our lives. We are told to pray without ceasing or always have a prayerful mind.

It is supposed this great multitude went with Christ on the Mount in pedestrian manner. Compare this inconvenient mode of travel to that of the present time. Compare also the vast difference in the desire of people to hear the Gospel, then and now. I have prayed God that old time Christians' religion would return. If everyone had that good Samaritan spirit whether they were representing the life of Christ or not.

Hospitality seemed to be in its fullness both in assistance and in a friendly attitude. I think these two are very essential to a Christian life. This left out of our Christian lives causes many to not enter God's house of worship. I am sure none of us want to say, on that final day, when did I see thee a thirst and I gave thee no drink and that thou wast hungry and I gave thee no food.

Much can be said and done

to make us all better representatives of Christ, our beloved Lord and Saviour. In every one that God has given the breath of life there is a soul. There is also in addition a talent which holds us responsible for what we say. Obedience to God's command develops this talent with an all eternity with God. Disobedience or undevelopment means an ever ending torment.

Quinter, Kans.

## THE FATE OF THE APOSTLES

Paul R. Myers

1. St. Matthew was martyred in a city in Ethiopia.

2. St. Mark was dragged through the streets of Alexandria, Egypt until he died.

3. St. Luke was hanged upon an olive tree in Greece.

4. St. John, after having been put into a caldon of boiling oil at Rome, and receiving no hurt, died a natural death at Ephesus, in Asia.

5. St. Peter was crucified at Rome, and according to his request, with his head downward, thinking himself unworthy to die in the

posture which his Lord had died.

6. St. James the Great was beheaded at Jerusalem.

7. St. James the less was thrown from a pinnacle of the temple and beaten to death with a fullar's club.

8. St. Philip was hanged against a pillar at Hierapolis, a city in Phrygia, till he expired.

9. St. Thomas was pierced through the body with a lance at Corarandel in the East Indies.

10. St. Bartholomew met his death by being flayed alive.

11. St. Jude was shot to death with arrows.

12. St. Simon the zealot, was crucified in Persia.

13. St. Andrew was bored to a cross from which he preached until he expired.

14. St. Matthias was first stoned and afterwards beheaded.

15. St. Barnabas was stoned to death by the Jews at Salamais.

16. St. Paul, the great Apostle to the Gentiles, was beheaded at Rome by the tyrant Nero.

Sel. from Treats

"Curosities of the Bible."

Such was the fate of the first preachers of the Gospel,

according to the best accounts and records available. Truly they were "sent forth as sheep among wolves."

Saint John was the only one who died a natural death and then only after he had suffered much for the cause of Christ.

It cost something to have the Word handed down to us today. It will cost somebody something to hand down the Gospel to the oncoming generation. Are we, individually willing to bear a part of that cost, even to the giving of our life, if need be, that the Church might be preserved blameless unto the coming of our Lord?

Box 117, Greentown, O.

## SENTENCE SERMONS

It is no great matter to associate with the good and gentle, for this is naturally pleasing to all, and every one willingly enjoyeth peace and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us is a great grace, and a most commendable and man-

ly thing.

Thomas A. Kempis.

American Freedom and Catholic Power Protestants should be more alert if they wish to maintain the heritage of liberty that is the right of both Catholic and Protestants.

## SHADOWS

Though shadows fall across our way,

And turn the blue skies into gray,  
We know, behind each cloud a light  
Unseen, keeps burning clear and bright;

A light, that when the clouds pass by

Will form a rainbow in the sky.  
And so the light of hope shines on  
And through the night, beholding dawn,

Fashions a rainbow of our tears  
To bless us through the coming years.

—Anon.

When earthly burdens seem too great,

When hope dies in your breast,  
The One who trod the same hard road,

Will give you peace and rest.

Only a sinner, humble and low,  
No one to love me, nowhere to go;  
Beaten and driven, wretched indeed,  
Who is the friend to pity my need?

O, it is Jesus! Jesus alone,  
Dying for me, my sin to atone;  
O, it is Jesus! there may I go,  
Jesus will hear me! Jesus will know.



**THIS I KNOW**

I do not know what next may come  
 Across my pilgrim way,  
 I do not know tomorrow's road,  
 Nor see beyond today;  
 But this I know—my Saviour knows,  
 The path I cannot see,  
 And I can trust His wounded hand  
 To guide and care for me.

I do not know what may befall  
 Of sunshine or of rain,  
 I do not know what may be mine  
 Of pleasure and of pain;  
 But this I know—my Saviour knows  
 And whatsoe'er it be,  
 Still I can trust His love to give  
 What will be the best for me.

I do not know what may await,  
 Or what the morrow brings,  
 But with the glad salute of faith  
 I hail its opening wings!  
 But this I know—that in my Lord  
 Shall all my needs be met,  
 And I can trust the heart of Him  
 Who has not failed me yet.  
 —Church of Christ Advocate.  
 Sel. by Ethel Beck.

**LOOK UP**

I don't look back, God knows the  
 fruitless efforts,  
 The wasted hours, the sinning,  
 the regrets;  
 I leave them all with Him who  
 blots the record,  
 And mercifully forgives, and then  
 forgets.  
 I don't look forward; God sees all  
 the future,  
 The road that, short or long, will  
 lead me Home,  
 And He will face, with me, its every  
 trial,

And bear, for me, the burdens  
 that may come.

But I look up—into the face of  
 Jesus,  
 For there my heart can rest, my  
 fears are stilled;  
 And there is joy, and love, and  
 light for darkness,  
 And perfect peace and every hope  
 fulfilled.

—Annie Johnson Flint.  
 Sel. by Ethel Beck.

And must I be to judgment brought,  
 And answer in that day  
 For every vain and idle thought,  
 And every word I say?

Yes; every secret of my heart  
 Shall shortly be made known,  
 And I receive my just desert  
 For all that I have done.

Thou awful Judge of quick and  
 dead,  
 The watchful power bestow;  
 So shall I to my ways take heed,  
 In all I speak or do.

And then shall they see the Son  
 of man coming in the clouds with  
 great power and glory.

**ADULT SUNDAY SCHOOL  
LESSONS**

- Jan. 7—Usurping the Kingdom. I  
 Kings 1:5-27.  
 Jan. 14—Solomon Anointed King of  
 of Israel. I Kings 1:28-35.  
 Jan. 21—King David Gives Charge  
 to Solomon. I Kings 2:1-12.  
 Jan. 28—Execution of Adonijah. I  
 Kings 2:13-27.  
 Feb. 4—Judgment Pronounced Up-  
 on Joab and Shimei. I  
 Kings 2:28-46.  
 Feb. 11—Solomon Asks for Wisdom.  
 I Kings 3:1-15.

- Feb. 18—Solomon's Wisdom Revealed in Judgment. I Kings 3:16-23.
- Feb. 25—God Gave Solomon both Wisdom and Honor. I Kings 4:1-34.
- Mar. 4—Solomon Prepares to Build God's House. I Kings 5:1-18.
- Mar. 11—Building the Temple of God. I Kings 6:1-38.
- Mar. 18—The Ark of the Covenant is Placed in the Temple. I Kings 8:1-21.
- Mar. 25—Easter Lesson—The Empty Sepulchre Revealed. Matt. 28.

### PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 7—The Wise Men Seek Jesus. Matt. 2:1-12.
- Jan. 14—Jesus at the Age of Twelve. Luke 2:41-52.
- Jan. 21—John Baptizes Jesus. Matt. 3:1-17.
- Jan. 28—Fasting and Temptation of Jesus. Luke 4:1-13.
- Feb. 4—Jesus Calls His First Helpers. Matt. 4:18-25.
- Feb. 11—Who Are Blessed? Matt. 5:1-12.
- Feb. 18—The First Miracle. John 2:1-11.
- Feb. 25—Instructions Concerning Prayer. Matt. 6:5-15.
- Mar. 4—Trusting God. Matt. 6:19-34.
- Mar. 11—Jesus Busy in Capernaum. Mark 1:21-31.
- Mar. 18—Jesus Cleanses and Heals. Matt. 8:1-13.
- Mar. 25—Easter Lesson—The Resurrection of Jesus. Matt. 28:1-15.

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